Racial Consciousness—1916

BUY A NEGRO BOOK

The Christian Recorder 11-9-16

How many books about your race have you?

How many books written by Negroes have you?

How do you expect to develop self-respect without reading the books which inspire self-respect?

How do you expect your children to aspire if they read only books written by white men?

Ought they not know there are Negro Authors?

Ought they not know that Negroes have achieved distinction as Poets, Theologians, Essayists, Novelists and Historians?

Will you give them A CHANCE?

Will you BUY A NEGRO BOOK?

Then JOIN our Buy-a-Book Movement by writing for a catalogue of Negro books, to—

R. R. WRIGHT, JR.,
631 Pine Street,
Philadelphia, Pa

The Poster Selling Company Claims No Part in the Insult Offered by One of Their Southern Agents

Chicago Defender 9/16/16

Some weeks ago we published an exact reproduction of a circular letter which was sent us from Georgia, in which state the letter in question was being distributed by an agent of the Poster Selling Co., which concern appears to handle the advertising for the B. J. Johnson Soap Co. manufacturers of Palmolive soap. The circular letter was the announcement to retail dealers regarding a campaign of advertising in that section of Georgia and concluded with the line, "Yours for nigger business." We wish to assure the P. S. Company that we are glad to learn that their feelings toward the Race are kindly, but neither they nor the manufacturers of the soap referred to have been misrepresented by us. as the letter which we reproduced was a copy of the one being used by the Georgia agent. The P. S. Co. letter follows:

August 19, 1916.

Publishers of the Chicago Defender,
Chicago, Ill.

Gentlemen:

Following up our letter of August 18 we wish to make the following statement as strong as we possibly can:

Both the Poster Selling Company and the B. J. Johnson Soap Company (manufacturers of Palmolive Soap) have only the kindest feelings in the world toward the Colored Race. Frankly, it is out of the question to imagine that anybody connected with either of these two companies would use such a phrase as "Yours for Nigger business."

The word "Nigger" is repulsive to us, and when we saw it in type in your paper over our name—well, it came as sort of a shock.

There is just one more thing: When you write the article explaining the mistake please bear in mind that there are two parties who have been misrepresented, namely: The Poster Selling Company and the B. J. Johnson Soap Company.

We feel sure that you feel as we do, and that you are just as anxious as we are to see the whole situation straightened out as quickly and as thoroughly as possible.

We have no authority to speak for the manufacturers of Palmolive Soap, but inasmuch as it was our letter that was reproduced we venture the suggetsion that you make your explanatory article as complete as possible so that it will include the B. J. Johnson Soap Company as well as the Poster Selling Company.

Yours very truly,
POSTER SELLING COMPANY,
By S. N. Holliday, Treasurer.

NEGRO LITERATURE WEEK.

Christian Recorder 10-12-16

That Negro children need to read books which tell of the more hopeful side of their race life, and that Negro men and women need the same, is no longer open to debate.

No people that does not know and love its own history, enjoy its own literature, reverence its own heroes, has ever amounted to much. Can the Negro hope to be an exception?

The fact that the public schools do not give our children courses in Negro history and literature is being recognized by educators throughout our Nation as a weak point in Negro education, and in many institutions supplemental work is done in order to make up for this deficiency.

To be strong the Negro child must **know and love the heroes** of the Negro race from Crispus Attucks to the gallant Tenth Cavalry at Carrizal.

He must know the **past achievements** of the race in Africa and America.

He must imbibe the ideals which the music and poetry of the race are designed to inspire.

He must see the pictures of men and women of like hue as himself, so that acting upon the maxim of what black man has done black man can do, he may be nerved to greater accomplishments.

Every home should have its collection of Negro books of poetry, fiction, history and religion—not one book, but many, in order that it may have its proper atmosphere of racial self-respect, which is the foundation of racial progress.

But, alas, we have so few homes with Negro books. Not one Negro in a thousand has read a book on Negro history. The 999 are ignorant of their glorious past; ignorant of the part played by their ancestors in Africa and America; ignorant of their prowess, ignorant of their opportunities. Slavery was designed to keep them ignorant in order to keep them slaves. Freedom should not only free their bodies, but free their minds.

The only mention most children of the race read of their race in history is that they were brought to this country as slaves in 1619 and freed by Abraham Lincoln in 1863. Not one in a thousand ever heard of a Negro aiding in the exploration of America many years before 1619, and of the 186,000 of their kind who fought to save this Nation 50 years ago. And there is greater ignorance on the part of the younger generation.

The Book Concern is nearly 100 years old, and we, therefore think it our duty to carry the light of literature to our benighted people.

We, therefore, are asking that every public institution make a public appeal in behalf of Negro literature. We suggest the month of December as the time and the second week in December particularly as "Negro Literature Week." During this week we should like every Negro to purchase a book written by a Negro author or about Negroes. During this week, let the ministers talk Negro literature from their pupits; let the teachers talk it to their pupils; let every literary society have a "Negro Literature Night." We suggest Friday night, December 15, at which time we desire to have every school and church of any size to have some one speak of Negro literature.

Our Negro Literature Week is put in December, the time when people buy most books. Many purchase books for Christmas presents—why not buy a Negro book? What better present can be given one's friend or oneself?

We shall give Philadelphia the literary treat of her existence during this season when we shall have five of our foremost literary men come to this city for lectures in the lines of work in which they excel. These authors are **Prof. W. E. B. Du Bois,** author of "The Souls of Black Folk," "The Quest of the Silver Fleece," "The Suppression of the African Slave Trade"; **Hon. James Weldon Johnson,** formerly United States consul in Brazil, author of many poems, and reputed author of the sensational book, "The Autobiography Of An Ex-Colered Man"; **Mr. Charles W. Chesnutt,** author of "The Wife of His Youth." "The House Behind the Cedars," "The Colonel's Dream," "The Conjure Woman," etc., etc.; **Professor Kelly Miller,** author of "Race Adjustment," "Out of the House of Bondage," "Reply to Tom Dixon's The Leopard's Spots," etc., etc., and **Mr. William Stanley Braithwaite,** literary critic on the staff of the Boston Evening Transcript, author of "Lyrics of Love and Laughter," "Poets of the Elizabethan Period," etc.

Of course it may not be possible for every city to have such an array of talent. But there should everywhere be a recognition of Negro Literature some time during December, should there not?

We shall publish later on a **carefully selected list of Negro books**—of history, poetry, theology, fiction, sermons, science, text books, etc., so as to leave no reader of our paper without knowledge of the good books written by members of our race, and the good books written by white people about us.

FIRST LECTURE COURSE OF COLORED AUTHORS

MR. CHAS. W. CHESNUTT, Author of "The Wife of His Youth," "The Conjure Woman," "The Colonel's Dream," Etc.
Place: Varick Memorial A. M. E. Zion Church, 19th and Catharine Sts.
Date: Tuesday Evening, Dec. 5, 1916, at 8 o'clock.

MR. STANLEY BRAITWAITE, Literary Critic of the "Boston Evening 8ranscript." Author of "Poet of the Elizabethian Period," "Anthology of American Verse," Etc.

Christian Recorder 12-7-16

Place: First African Presbyterian Church, 17th and Fitzwater Sts.
Date: Thursday Evening, Dec. 7, 1916, at 8 o'clock.

HON. JAMES WELDON JOHNSON, Contributing Editor of the "Age." Author of Poems. Reputed author of "An Autobiography of an Ex-Colored Man."
Date: Tuesday Evening, Dec. 12, 1916, at 8 o'clock.
Place: Mt. Pisgah A. M. E. Church, Locust street, above 40th.

PROF. KELLY MILLER, Dean, Howard University. Author of "Race Adjustment," "Out of the House of Bondage," Etc.
Subject: "THE NEGRO'S LITERARY VOICE"
Place: ALLEN CHURCH, 17th and Bainbridge Sts.
Date: Friday Evening, Dec. 15, 1916, at 8 o'clock.

DR. W. E. B. DuBOIS, Editor of the "Crisis." Author of "Suppression of the Slave Trade," "The Quest of the Silver Fleece," "The Souls of Black Folk," Etc.
Subject: "THE STUDY OF NEGRO HISTORY"
Place: BETHEL CHURCH, 6th and Pine Sts.
Date: Fuesday Evening, Dec. 19, 1916, at 8 o'clock.

Mrs. Paul Lawrence Dunbar Nelson, Author of Poems. Editor of "Masterpieces of Negro Eloquence."
Subject: (To be announced later.)
Place:(To be announced later.)

The lecturers above named will come to Philadelphia during the month of December at our invitation and speak on some phase of Negro History and Literature, as a part of the National Negro Literature Week, which will be celebrated throughout the country the second and third week in December, when every church and every school and every community is asked to do something to stimulate a larger interest among our people in their own history and literature.

For further information address—

R. R. WRIGHT, JR.,
Editor Christian Recorder,
631 Pine Street, Philadelphia, Pa.

Philadelphia Tribune

NO PLACE HERE FOR HYPHENATED RACES

W. H. Lewis Makes Plea For Democratic Government Without Race Distinction

FOR MORAL PREPAREDNESS

"There is no place in this country for the hyphen of any race. We are all foreigners and the only man that rightly belongs to the soil is the American Indian, and he is mostly under the soil. We are all Americans and we should all stand together on equal footing for better or for worse." That was the statement from William Henry Lewis, former assistant attorney geenral of the United tSates, when he spoke yesterday in Wesley Union A. M. E. church, and brought cheers from one of the largest gatherings of colored people of this city for some months.

Mr. Lewis came to this city with a message to the local members of his race on "Equal Rights," and stated that he is now engaged in trying to obtain equal recognition for his race or to have "everyone, regardless of race or color, to be regarded on the basis of what each one makes himself worth." He said:

"Only one-tenth of one per cent of the colored race of America can trace their relationship to Africa, and it is no more right to call them negroes than to call the white people Turks, or Armenians or French. The term negro has become a term of hatred. tI is being used in contempt in public places, has caused them to be segregated in certain districts, gives excuse for disfranchisement and lynching. I love my country beyond impeachment — I am for preparedness, but above all else I am for moral preparedness. I want to see all people waking up to the Cosmopolitan spirit of the times. There is no place in a Democracy or consideration of race, class distinction.

"America is the melting-pot of all nations. They are melting together in everything except equality before the laws. New York has more Jews than Russia, Pittsburgh more Slavs than Servia, Boston more Irish than Dublin, and Chicago is a "Tower of Babal."

Racial Consciousness - 1916

r Cutting Bu[illegible] the World
REVIEW
Nashville, Tenn.
JUL 1 - 1916

PLEA FOR SOCIAL PURITY IN THE NEGRO HOMES.

The future of the colored race in America lies largely in the hands of its women. The sentiment of the hand that rocks the cradle is the hand that rules the world, is just as true among the colored people as any other race. And if Rome was destroyed because the empire had no mothers, and if France underwent the horrors of revolution because institution of the family was obliterated, if Ethiopia be guilty of the same immoralities, there is no special dispensation of providence to save her from the same fate. The Defender wishes to call attention to a somewhat prevalent sentiment which is sometimes publicly expressed—a sentiment which we hope is false—the deplorable fact is that men of good judgment and honest unprejudiced motives have spoken not only in private conversation, but in published articles of moral laxity in colored homes. There is not a young colored man with instincts of a man whose blood does not tingle when he hears such a charge made and who is not anxious to denounce it as false. Every young colored man, properly constituted, feels it as a keen reproach and while he will do what he can to prove the charges are slanderous, he wants the young women to help him by avoiding even the appearance of evil, and by living above the shadow of suspicion. Our young colored men are as chivalrous toward their women as any other race. And so The Defender appeals to the young women to take care that the facts are just what they ought to be. Shame to the young men who would not defend to the utmost the fair names of their wives, mothers and sisters, and shame to the young women who, by their course of conduct, make it hard for the young men to defend them.

The Defender does not now either confirm or deny the grievous charges which are being published against our homes. It is sufficient to point out that the charges made, not by irresponsible parties but by men of authority and integrity. Some of these charges may be aggravated, and the facts may be distorted on account of race antipathies. But after making allowance for prejudice and overstatement, there remains a considerable amount which cannot be so explained. It is a good thing to open the eyes of our young people to the charges which are being made so that they can refute them or explain them, and so that they can be on their guard against such conduct as gives any ground for them. If these charges cannot be entirely refuted they can at least be explained. They arose out of slavery. Much of the moral laxity that exists among the Negro race today is due to a system which whipped women; which dispensed with the institution of marriage; which separated wives from their husbands and assigned them to other men; which ruthlessly destroyed female virtue and which made helpless women the abject tools of their masters.

This is the correct explanation of the race's social status today. But to explain it is not to excuse it. It is no longer the race's misfortune as it was before the war. It is the race's sin—a grievous outcrying sin. The time of ignorance which existed before the war God winked at, but he now calls upon us all to repent. Whatever excuse there was for the prevalence of unchastity among Negro women before the emancipation, it does not exist today. And the civil liberty which the Negro enjoys will not avail the race much if we make it a license to vice.

The statement is sometimes made that the practice of virtue is quite as common among us as it is among the whites. As a race we have no means of comparison, and if we are only as good as the whites then we ought to become better, for we fall far short of the perfection to which we ought to aspire. How far short we are reputed to fall, young colored women have no way of discovering, and the young men themselves do not fully realize. Somehow, everywhere, wrongly or rightly, the white people have the idea that the Negroes put a low estimate upon female chastity, that their women, as a rule, do not highly regard their purity, and of this one thing to be assured—that where female purity is least esteemed, right there will it be most assaulted.

There are no young women in this country who are more liable to insult and for whom the foul-hearted tempter more often spreads his snares than the women of the Negro race. Unseen dangers are lurking around upon every side as they walk the streets of our cities and hidden pitfalls are put before them. The purity of no class of women is put to a more severe test, the chastity of no woman is more often assailed. Renegade men, who dare approach the women of their own race, violate the sanctity of colored homes because they can do it with impugnity; because such unholy alliances are free from subsequent entanglements. They have begun to believe that their assaults in that direction will meet with least resistance.

Dante inscribes over his inferno, "All hope abandon ye who enter here." Society, partially or impartially, has written the same inscription over the doorway to sexual crimes by women. And the women who begin such lives are forced to pursue them, abandoned of men, aliens from God and hateful to themselves. Better for my sister that a millstone were about your neck, and you were drowned in the depths of the sea, than that you should take the first step in that life which goes down to death and which takes hold on hell.

There are hundreds of fallen women today who find no place for repentance though they seek it in tears. They expect no restoration and they become confirmed in their lives, and sink deeper into infamy. Such is the fate of women who live lives of unchastity. The Defender entreats the young women to remember that the future of the colored race is largely in their hands, and that the race is doomed unless it has homes, and mothers, and The Defender pleads with them to go into public gatherings and to walk our streets with an air of sanctity about them which no man dare approach. And to conduct ourselves in such an irreproachable way that the tongue of slander can never wag against them.

This editorial was suggested to the writer by the action of several of our young women whose conduct on the cars and in public places has on more than one occasion caused the writer to blush with shame, as they seemed to invite insults and to attract the attention of the libertine. Girls, remember when you go down your fall drags the race downward, therefore The Defender makes this plea for social purity.—*Los Angeles Defender.*

Crutcher & Starks Incident Will Not Down So Easily

12-2-16

Louisville News

Other Companies Mentioned In Obnoxious "Ad" Deny Discrimination.

The advertisement in the Louisville Herald of Sunday, November 12, placed by the Crutcher & Starks clothing store, which stated that "Toy Grocery Stores" referred to in the ad "would only be sold to white parents having a boy 16 years or under," is still being talked about wherever thoughtful men gather.

It is the contention of leading men that the discrimination made in that "ad" was pernicious and would have a bad influence in the community.

A number of citizens wrote the firm and protested against such a form of advertisement. The Ministerial Alliance sent a committee composed of Rev. J. W. Walls, Rev. C. B. Allen and Mr. J. A. Green to see the company and make a protest. This committee reported the manager denied any discrimination was meant but that his manner was "defiant."

Messrs. Meyzeek and Russell, as private citizens, also called on the manager and reported him as saying Colored trade was "inconsequential."

A letter of protest signed by a large number of men, who make and spend a deal of money, was also sent the officers of the company.

Mr. Wilson Lovett, president of the Louisville Booster Club, not only wrote Crutcher & Starks but also wrote each firm whose name appeared as contributing to the toy groceries advertised.

Since then Mr. Lovett has received another letter from Crutcher & Starks in which they insist no discrimination was meant and make an effort to explain how the "ad" was made to read "only sold to white parents," etc. The firm advertised in the Herald Saturday, November 18, that the toy grocery would be given to Colored parents. But this effort to "square" them does not seem to have worked.

As president of the Booster Club, Mr. Lovett felt it his duty to protest this thing to the limit and he wrote each firm whose names appeared in the "ad." Two of the replies follow:

Louisville, Ky., Nov. 22, 1916.
Mr. Wilson Lovett,
214 Pythian Temple,
10th and Chestnut St.,
Louisville, Ky.

Dear Sir:—

Answering your favor of the 21st inst., regarding the Crutcher & Stark ad. of the "Toy Grocery Stores."

Beg to advise that we most certainly had no knowledge whatever of the discrimination to which you refer. We do not approve of any such discrimination, and our name would never have ben connected with it at all, if we had known that such an advertisement would appear.

We have never seen the ad and thank you for bringing the matter to our attention.

Very truly yours,
J. F. KURFEES PAINT CO.

Louisville, Ky., Nov. 23, 1916.
Mr. W. S. Lovett,
214 Pythian Temple,
Louisville, Ky.

Dear Sir:

Replying to your letter of the 21st will say that our connection with the little stores sold by Crutcher & Starks was entirely through the U. S. Toy Company of Indianapolis. They informed us that Crutcher & Starks were going to sell two thousand of these stores and sold us the privilege of including with each store a merchandise coupon and having our ad on the store itself. As Crutcher & Starks were a reputable and prominent firm it looked like good advertising to us and we paid for the privlege.

We had nothing to do with, and had no knowledge of the phrasing of the advertisement to which your letter refers and we confess it was a shock to us when it appeared.

We have long enjoyed a liberal

patronage from the colored people of this city and to voluntarily become a party to any action calculated ta injure us with them, would certainly be very foolish upon our part.

We went into this same toy store proposition with the Levy Bros. a year or so ago and we had every reason to believe it would be conducted in the same way as before. We disclaim all responsibility for the offensive advertisement and we trust our many good friends among the colored people will acquit us of offense.

I want to thank you for the opportunity given us to express ourselves in the matter and for the spirit in which your leter is written as we feel sure you desire to be perfectly fair in the matter.

Yours very truly,
RHODES BURFORD HOUSE FURN. CO.
W. B. Halley, Secretary.

This action has brought from the firm of Crutcher & Starks a vigorous protest and further explanation and Mr. Lovett has been urged in the name of fair play to see that the true facts in connection with these miniature groceries are made known to the Colored people interested" and "all given the same degree of prominence that the previous misleading and incorrect statement was given which appeared in the Louisville News of November 18."

The Excutive Committee of the local branch of the National Association for the Advancement of Colored People met and discussed the action of the firm of Crutcher & Starks. The discriminatory "ad" was disapproved and a committee of three was appoined to draw up a statement regarding the whole matter and to have this statement printed on circulars to be distributed at the various churches and published in the Louisville News.

The committee—Rev. C. H. Parrish, Rev. J. B. Colbert and Mr. A. E. Meyzeek—has not carried out these instructions, altho authorized to do so two weeks ago.

COLUMBIA, S. C.

MAY 28 1916

The Racial Element in Fiction.

Immigration and the consequen segregation of racial groups in citie have introduced into American lif contrasts and varieties of life tha have found their way into fiction. Jap anese, Slovak or Chinese, these hav taken their places as the field ha been traversed by one or another au thor. The relationship of such ele ments to Americanism, as has bee seen lately, is of vital national interest. It is inevitable that the negro should have undergone, for purposes of fiction at least, a transiton from slavery into the new industrial state with its necessarily similar problems of living At one end stands Uncle Remus and Unc' Edinburg of Harris and Page, and at the other extremity novels like the "Clansman," with its recent screen derivative, in which racial friction is emphasized, appear beside "present day" stories of negro life such as have been coming out in the magazines These last take many variant angles of treatment, but centre about the theme of the negro in the several necessary accidents of relationship in the social order of the nation. As yet there is no Japanese "question" in literature, in which that element of the population seeks interpretation by Americans or endeavors to interpret itself.

In fiction, the human element can be treated, of course, without closely localizing the story as to setting or insisting upon definite, racial presentation of character. Thus the play of "Strongheart" is about the love of a member of one race for one of another race, it is true, with its obvious lesson that this should not be; yet the problem, outwardly only a few removes from that of prince and peasant maid, teaches not what should be, but what should not be, and so serves as a general type of the racial problem. Strongheart is an Indian, a college mate of Dorothy's brother, and a football hero. Such a story is not an Indian story, primarily, but a human transcript of a situation which might easily arise, in which the main obstacle against which the characters struggle is one of racial difference. Whatever the substitutions, the result would be the same.

When one urges that similar themes respecting the negro should be treated in fiction, one should weigh carefully the values and probable effects. Since the reader plays hero or heroine, will not what is aimed at by the author in an artistic sense be entirely missed if he unnecessarily ventures upon a field in which prejudices are strongest and convictions—because unreasoning—are most firmly grounded? The author may of course deliberately intend to shock prejudice and preach his purpose. His art then will be less secure. For this reason perhaps, American fiction has in certain respects held to the "predigested, made to order" type objected to by Edward Garnett. It may even be tired of the problem altogether, and prefer other phases of the human question. If the Japanese, for example, desire greater attention to themselves as Japanese, some of their number may be found to interpret their race to whoever may be interested. So with the negro. Meanwhile, it should not be overlooked that the stories of the Uncle Remus or the "Meh Lady" type have done much to maintain in the South the old, kindlier feeling toward the negro. The "safe" conclusion for stories of the kind written by Cable is far less likely to mislead. In fact most of this fiction, and much of it we have not read, is educative of whites and negroes in the art of getting along together under the well known conditons in the South, and in other parts of the Union as well. It may be conventional, but so much the better does it work.

To some of this fiction, readers wil find reference in The Dial (May 11), in an article by Benjamin Brawley. These are: "Shadow" Century, December, 1906; "Callum's Co'tin'," Craftsman, March, 1907; "His Excellency the Governor," Putnam's, February, 1908; "The Black Drop," Collier's, May 2 and 9, 1908; "Jungle Blood," McClure's, September, 1908; "The Race Rioter," American, February, 1910; "Shadow," Everybody's, March, 1910; "Abram's Freedom," Atlantic, September, 1912; "A Hypothetical Case," Harper's, June, 1915; "The Chalk Game," Saturday Evening Post, June 5, 1915. Of these, five are faintly approved by the writer as "striking out with even the slightest degree of independence." These are: "Shadow," "Black Drop," "The Race Rioter," the second "Shadow" and "A Hypohetical Case." The stories present a disabled convict kind to a prison commissioner's daughters, who win pardon for him; a white boy "who is in love with a girl who is almost white, and who when the test confronts him suffers the tradition that binds him to get the better of his heart;" a sheriff dying in defense of his negro prisoner; the friendship of a white boy and a black boy, "opposed by the Northern white mother and the ambitious and independent negro mother;" and the question to a father whether a white boy is justified in shooting a negro who has offended him—a story in which it develops that the negro simply held the hands of the boy "until the latter had recovered his temper." Perhaps these are not indeed satisfactory as fiction. Grouped together they may serve to intensify more strongly than is pleasant the feeling that there is indeed a problem. Yet most of these human relations might easily be worked out in other terms than those assumed by the authors of these stories. If there is to be much more of this, something new, we confess, would be more interesting, something as far as possible away both from mob literature and from amalgamation.

The writer of the article is, we believe, a native of Columbia, S. C., a graduate of the Atlanta Baptist college (colored) and of Chicago, with a master's degree from Harvard. If his efforts result in encouraging a racial self-respect, with habits of thrift, industry and morality, he will help to make conditions in the South easier for negroes. The negro's worst enemy is still himself. The appeal, however, in fiction, "from the social standpoint" is weaker than that "of capital and labor;" it offers toward the great American ovel which should be handled by a Hugo little that has not already been worked out or implied in the broader handling of the various problems of melting pot, of hyphenation and of the slums. One fails to see that "the negro in his problems and strivings offers to American writers the greatest opportunity that could possibly be given them today." The works of Harris, Page, Cable, Dixon and Stowe will remain for some time the best literary treatment of the negro from the American standpoint. Less rather than more raciness in later fiction is greatly to be desired.

THE ASSOCIATED PRESS AND ITS INFLUENCE.

Louisville News 10-14-16

The Associated Press is generally agreed to be the greatest news-gathering agency in the world. That being true it is the greatest sentiment molder and is in a position to do incalculable good or evil on any given situation. That this great power is in no-wise wielded in behalf of our race is apparent even at a glance.

The lynchings that blot the civilization of this country could easily be stopped if this great agency would turn its great influence that way. But how seldom in the dispatches of these outrages do we find a word of condemnation for the lynchers and how frequently do we find excuses for them in the distorted versions of the culprits' guilt, alleged confessions, etc. How fast and far does it carry all the facts of Black Men's crimes; how much space is given to unfriendly criticisms and assaults on the race and how little is given to the virtues, the uplift efforts, the pleas and demands for justice of men of the race.

The only Colored men who can get the right of way of the wires of the Associated Press are the ones who give us "white folk's advice" or give utterances to some traitorous sentiment that pleases "white folks' ears."

In the City of Washington, last week, over a hundred delegates—truly representatives of the communities from which they came as their expenses were paid by mass meetings and organizations—met and in the name of the race made appeals to the great American spirit of fair play for justice and equal opportunity for ten million American citizens and all without a bit of notice from this great news-gathering agency.

At least three notable speeches were made and an "address to the country" was framed and also a "declaration of principles"—none of these got the slightest notice from the Associated Press. Could a Suffragist of Anti-Suffragist meeting, a labor meeting or any other meeting of like proportions and importance go by thus unnoticed? Not likely.

Not alone was the A. P. due to give reports of this meeting because of its important relation to a great national problem but also thousands of the readers of papers who use the A. P. are Colored readers and therefore should have had the benefits of that service in this matter.

It seems to us the Associated Press is subsidized by the enemies of the race or it is not the impartial news-gatherer it pretends to be but at heart it is full of prejudice and is itself a prejudice-breeder.

POUGHKEEPSIE DAILY OFFENSIVE TO RACE

N. Y. Age

(Special to THE NEW YORK AGE.)

POUGHKEEPSIE, N. Y.—*"The Evening Star"* of this city makes itself obnoxious to the Negroes here by its persistent display in large type on its front page and first column in yellow journalistic language whatever unfortunate occurrence may be accredited to members of the race, while incidents of a far graver nature by white perpetrators are relegated to the rear, in choice language and small type.

The Eagle News is commended for its much fairer publication and presentation of such news items.

Racial Consciousness – 1916

"YOURS FOR NIGGER BUSINESS"

All the way from Georgia and mailed in by an employe of the L. & N. R. R., comes the appended circular letter which is being used by the agents of the Palmolive Soap Co., through an advertising concern. The letter is a sample of the methods being used by many concerns in an effort to secure the hard-earned money of our people in the south. While the letter was meant to be seen by "white" retailers only, this one was given the sender by a man who conducts a store in the R. R. employe's home town. Our people should not forget that the soap advertised is on sale everywhere, that our people have been insulted, and that it is the duty of soap users to act accordingly in cases of this kind. The letter follows:

April 28, 1916.

This letter Means Business-
MORE BUSINESS - for you.

Chicago Defender 5/16

Gentlemen :

We handle all the Poster Advertising of PALMOLIVE soap. Very soon we are going to start one of our big PALMOLIVE positing campaigns in your town. We will use three big, beautiful posters. Each one has remarkable Selling Power.

You will see these posters everywhere - on every prominent poster board in your tiwn. And they will remain on display for three consecutive months.

You are familiar with the wonderful PALMOLIVE advertising in the newspapers and big national magazines. There is no better-advertised soap in America than Palmolive. Now the effect of all this national advertising is to be localized, reinforced and brought directly home to you by this powerful Poster Advertising Campaign.

There is going to be a quick and big increase in the sales of PALMOLIVE Soap in your town. This advertising is going to put peiole in a buying frame of mind - it is going to create hundreds of new Pal PALMOLIVE customers.

Go alter this business, and pull it into your store. If you don't somebody else will. Make your store the PALMOLIVE headquarters during this campaign. Get behind PALMOLIVE - push it - sell it, and cash in on this wonderful publicity, which is all being paid for by the B. J. Johnson Soap Company.

In a few days THE PALMOLIVE salesman will call on you. He will offer you the best proposition you ever heard. Lisen to him - then buy the deal he offers. and buy it strong, if you possibly can.

This is your chance to GET READY so that when people begin to come in and ask for PALMOLIVE you will be in a position to grasp the opportunity to add new customers.

New watch for the PALMOLIVE Salesman; and BUY THE DEAS - because with this Poster Advertising, it is a Gilt Edge investment that is bou bound to pay big dividends to every live merchant who is far-sighted enough to see its possibilities.

Yours for Nigger Business.
POSTER SELLING COMPANY

M.F. RODINGTON.

McCARB.

"AFRICAN DODGER" BILL MAY CAUSE RACE ISSUE

Warm Debate on Both Floors of Legislature Expected. Some Against. Bill Aimed to Stop the Degrading of the Race. Has a Flaw, Think Some Senators

2/5/16
Chicago Defender

Boston, Mass., Feb. 4.—The legislature committee on the judiciary voted last week to report against the bill to prohibit the "African Dodger" game, and a race issue may be precipitated in the debate which will surely occur on the floor of one or both houses when the adverse report is reached, for the bill is petitioned for by well-known Negroes. James J. Wolff, leading petitioner is in District Attorney Pelletier's office

The bill is intended to prevent the degrading of the Negro race, but Senator Cavanagh, chairman of the committee, pointed out that it contains a serious flaw in that it would also make baseball illegal.

One section of the bill would prohibit any person from throwing, releasing or shooting a ball at the body of another person.

A Loophole.

"This section of the bill," said Senator Cavanagh, "might make it illegal for the pitcher to throw a ball to or at the catcher or at a batsman."

James G. Wolff of Boston, the petitioner for the bill, admitted that the same possibility had occurrred to him, but expressed the belief that the committee could report a bill which would not affect baseball.

The bill is not only aimed at the "African Dodger," but would also prohibit all amusements or games which compromise personal dignity or reflect ridicule on races and religious beliefs. Charles L. Raysor expressed the belief that most "dodgers" were weak mentally, because they allowed themselves to be made targets of, and declared they should be protected against themselves.

J. Albert Brackett, representing several Boston theaters, and James H. Devlin, Jr., assistant corporation counsel, made no objection to the section of the bill aimed at the "dodgers," but opposed a section providing:

Echoes of "The Birth of a Nation."

"Whoever for hire or in a public place engages in or manages any game, device or amusement tending to arouse ridicule, contempt, dislike or hatred toward any citizen, class, race or religion shall be punished by a fine of not more than $500, or by imprisonment of not more than three years."

Messrs. Brackett and Devlin said that this section would probably reopen the whole fight caused by the showing of "The Birth of a Nation," last year, which resulted in the passage of a bill placing the censorship of plays in Boston in the hands of a board of three, composed of the mayor, the police commissioner and the chief justice of the municipal court. They believed the present system of censorship was able to take care of any evils.

Edward A. Trask, a restaurant keeper of Revere, opposed the bill, particularly the "dodger" section. He was afraid it might hurt business on Revere's "midway" if the "dodgers" were kept away from there. There are five of the "dodgers" in business in Revere. Former Representative Cassassa of Revere also opposed the bill.

"DARKEY"

Louisville News
1-25-16

An Affectionate Term, Says Editor Collier's Weekly.

A BIT OF CORRESPONDENCE.

November 9, 1916.

Editor, Collier's Weekly, New York City.

Dear Sir: In your issue of November 4, in an editorial squib headed "LUCKY STIFF," you used the word "darkey." We submit that the use of such a word by such a magazine as yours was harmful and insulting to a race of people. We do not believe you would use the word "sheeney" or "mick" or "dago" in speaking of race stocks to which the foregoing words would be insulting.

The Colored American is so situated that any reference to him in such low terms is bound to increase disrespect for him and his rights and to increase race prejudice.

There is a feeling abroad among Colored Americans that Collier's for all of its high talk is unfriendly to the race and does not even care for its patronage. The above slur seems to bear out that feeling. We have no idea you will retract or correct it, but we wish to inform you that you have added another straw to the burden being borne by an already overburdened race. Very truly,

WILLIAM WARLEY,
With The Louisville News.

* * *

New York, November 15, 1916.

Mr. William Warley, care The Louisville News, 1006 West Chestnut street, Louisville, Ky.

My Dear Sir: I have your letter. I cannot agree with you that the term "darkey" is always used in a disagreeable sense. It is frequently used in a friendly and affestionate sense, as one would use the term "old boy," or "old man," or "old duffer." It is not always used in a slurring sense. I agree with you that it ought never to be used in a slurring sense, and if you feel that its use in Collier's was in that sense I am sorry, for I would not willingly make that impression upon anybody. Cordially yours,

MARK SULLIVAN,
Editor.

* * *

Believing in persistent protest, the following letter was written. It speaks for itself:

Louisville, Ky., Nov. 19, 1916.
Editor Courier-Journal:

One of the most distasteful tasks Colored men find imposed upon them is writing to various publications objecting to racial slurs, etc. We are charged with being "complainers," yet what are we to do? Must we forever read in papers—large part of whose circulation we compose—slurs upon our race and never object?

The editor of the Courier-Journal is rated by Colored people locally and nationally as one of the fairest editors in the land, where race matters are concerned. But it is the contention of the writer that high-minded editorials mean nothing if in the news columns of a paper the race is ridiculed and libeled and its misdemeanors and even crimes are sensationalized and exaggerated. In column five, page nine, of the sporting section of today's Courier-Journal is an article headed "Negro Not to Come with Hyde Park Team." In the body of the story appears the following: "Prof. C. E. Reid received word yesterday that the darkey had solved the problem," etc., and "the Hyde Park people wanted to bring the black along," etc.

We submit that the above quotations are insults to a goodly number of your readers. We submit that such slurs increase race prejudice inasmuch as they increase disrespect for the race.

We can easily conceive of the leaders of the Paducah mob using the word "darkey," but it is out of place in the columns of a great daily. We cannot believe such words as "sheeny" and "mick" would be used by any reporter on your staff. We protest against such slurs. Whether or not our protests do any immediate good, we still protest and will continue to do so until the reputed spirit of justice in the White Man is aroused.

We think you will see our point—that the above use of the word "darkey" is insulting to hundreds of your readers and that it increases and spreads disrespect for a struggling people and thereby adds to an already heavy burden of prejudice we have to meet and bear. Very truly yours.

WILLIAM WARLEY.

P. S.—We are convinced we voice the sentiments of all the thoughtful members of the race.

* * *

The Courier-Journal published the above letter after having "blue penciled" the line about the leaders of the Paducah mob. It then says:

"One of the primary rules of the city room is that the gratuitous use of terms offensive to a race, a class, a sect shall be avoided; that the same degree of consideration that is shown for the dignity, the pride, the possible sensitiveness of an individual shall govern the writer, in the interest of fairness, and in application of the principle that the amenities of polite conversation must be observed in the columns of the press. A newspaper, its columns filled by many individuals, its "copy" read rapidly, does not succeed invariably in making its every aline a model of tact. It is not proved malignant or inconsistent because, between the shank of the evening and the cold gray dawn of the morning after, a thoughtless word or phrase or line injures the feeling of a reader, or a class of readers. If, however, the use of the term "darky" or "black" were, upon the part of the Courier-Journal, deliberate, would it be contemptuous?"

This is followed by quoting a line from Foster's "My Old Kentucky Home," which reads "'Tis summer, the darkies are gay." "Old Black Joe" is also brought forward in an effort to prove "darky" and "black" are not contemptuous.

The argument that follows only proves the editor of the Courier-Journal, like hundreds of white people, persists in viewing the race today through the spectacles of the '40's.

The difference between the Colored man of today and the slaves

who sang the old plantation songs is so great as to be incomparable.

Many Colored butlers, waiters, bell-hops, maids and other servants today are educated to an extraordinary degree. It is not uncommon to find waiters with diplomas from leading colleges.

Many men and women of the race have drunk deep from the fount of knowledge, and instead of quenching their thirst it has only aroused in them aspirations not to be fulfilled, ambitions never to be realized and fine sensibilities easily hurt by taunts more ignorant men would not feel nor notice. Tantalus, with his parched tongue almost within reaching distance of water, is to be more envied than Colored men and women educated, refined and cultured, with all the doors of hope and opportunity closed to them and with prejudice and proscription bobbing up before them from every nook and corner.

This is the class, very large and ever increasing, which is overlooked by most people discussing race conditions.

Generally in any discussion of race matters the eye is kept and the argument is based on the slave and ante-bellum conditions or on the ignorant and thoughtless of today.

This is all beside the question just as was the Courier-Journal's dissertation on Foster's song, "Old Black Joe," and Polk Miller's songs. The fact is, and it must be faced squarely and honestly, that the Colored man of today is as different from the slave of sixty years ago as the Caucasian of today is from the cave man of sixty centuries ago.

Conditions have changed and the views and rules must be changed. But the Courier-Journal "comes across" when it says:

"Newspapers and individuals nowadays usually avoid, in abundance of caution, all terms which might possibly offend a race or class. Among those terms, undoubtedly, is 'darky.'"

THE WEAKNESS OF NEGRO LEADERSHIP.

From the earliest dawn of civilization men have been divided into leaders and followers. Every tribe, race or nation has had its leaders, and their attainments in civilization have been in direct proportion to the ability, strength and worth of their leaders. As a river can not rise higher than its source, neither can a people attain to a higher point than the worth and character of their leaders. If the leaders are corrupt, selfish, vacillating and weak, so the people. Greece's great civilization was due to her leaders,—Themisticles, Demosthenes, Socrates, Aristotle and Plato; the glory of the Roman civilization, to Pompey, Caesar, Cicero and Cato; the civilization of England, to Lord Chatham, Pitts, Salisbury and Gladstone; the American civilization to Washington, Jefferson, Webster, Clay, Calhoun, Lincoln and Grant. And every one of these civilizations reached no higher mark than that of its leaders. And what is true of these people must be true of Negro people,—they can not rise any higher than their leaders. If our leaders are weak, unmanly and vacillating, the masses will follow suit. They can not rise higher than their leaders. What they are today, and what they have accomplished, is no greater than what their leaders have taught them. Whatever inspiration, whatever ideals they have, come from their leaders—no more, no less.

The Independent regrets to state that that leadership has not been what it should have been. It has been too often weak and unmanly. This can be accounted for on the ground that some of them were ex-slaves, who were robbed of their manhood. They were weak in will power, as well as in judgment, for they had never been trained in the schools, nor permitted to exercise their own good judgments and wills.

During re-construction times, great good was done by some of our leaders, but they were too often led by designing white men, who used them for no other purpose than for their own selfish aggrandizement. And the charges that are now made by our white neighbors against the Negro leaders during those times, were really due to designing white men dictating and misleading the black man who had just emerged from slavery; who had been robbed of his manhood as a result of slavery. He meant well, but he was inexperienced and weak. He had more judgment than will power, and hence, was easy prey for designing white men.

But, another generation has grown up since then, who has had the advantage of schools and colleges, and who is better equipped by reason of the fact that he has never been robbed of his manhood by being a slave, and has had better opportunities to exercise his will power as his best judgment dictates.

In this new generation, there are many able and intelligent men; some of whom have given good account of themselves. But the Independent regrets to say that they are yet entirely too few. So far as education and intelligence, they are not lacking. But we find far too many who will not stand on their own bottoms, but are led by cheap white men, who try to lead them simply because they are white and the others black. But, if the white man is as ignorant and incapable as a Hottentot, he thinks he ought to lead because he is white. No matter how intelligent and brainy the Negro may be, this white man essays to lead and dictate.

That has been the great trouble with the Republican Party. The party in Georgia has been made up, generally, of educated and brainy Negroes, with a very few educated white men. As a rule, they are white men of one talent, but yet, they want to boss and dictate. It matters not how intelligent and qualified the Negro may be, these white men must boss and dictate, because they are white. That has been the great trouble.

In the opinion of the Independent, intelligence and ability should lead without regard to race or color. But we regret to state that it is very largely a question of color. The white must have the lead, no matter how ignorant he may be. This is unnatural and will always lead to bad consequences. It is the tail wagging the head. Ignorance can never lead wisely and safely, no matter whether it is a white man or a black man. The leaders must have intelligence and character. We regret to state that we have too many among Negro leaders, who are willing to be dictated to by these one-talented white men. They follow their biddings as much as would Bill Guilford, Jeff Long and others in reconstruction times, who had just been turned loose as slaves. They exhibit no manhood, and are completely at the mercy of these men who have nothing to their credit but their skins. These white men must have all the important positions just because they are white, and the so-called Negro leaders allow themselves to be used as cat's paws for them.

We can never be a people as long as this condition of affairs obtains; as long as Negro leaders exhibit this unmanly and weak leadership. What we need is a leadership that stands on its merit, that has convictions and dares to assert them. The Managing Editor of this paper is glad to state, that in the midst of this large number of weak-kneed leaders, there is one young man who stands out in bold relief. We refer to B. J. Davis. Whatever other things may be said of him, no one will deny that he is manly and uncompromising. All men look alike to him. He has convictions and the courage to assert them; and the Independent only wishes that we had more men like him. It is a manly and fearless leadership that the race is calling for today,—of the Ben Davis' type, that dares to stand up for the manhood rights of the race. The reason why Ben Davis has accomplished as much as he has for his race, has been largely due to the fact that he has always had the courage of his convictions. Everybody who knows him, knows that, and governs themselves accordingly. And we hope and trust as the years go by, that we may have more men like him,—who will stand up and demand a square deal. Let all of those who feel called upon to lead, follow his example, and the race will come into its own.

RALEIGH, N. C.

(New York AGE News Bureau, 15 East Hargett St.)

RALEIGH, N. C.—A southern Negro correspondent to northern newspapers is greatly handicapped in writing the news in that he is living in a section of the country where sentiment takes precedence over law and justice. In other words, might overpowers right. Hence, when he writes he must ever keep in mind the proverb: "Discretion is the better part of valor," and find some safe way of calling a spade a spade when he knows it to be a spade. Many items of news come to the writer from time to time that would make spicy reading matter were he permitted to write about it, but as we have said it will not be safe for him to write about it, notwithstanding he would like very much to do so.

In our last letter, we spoke about the Negroes of this city patronizing the Christmas Saving Club conducted by the Commercial National Bank, to the extent of $20,000. This same bank ran an advertisement in the daily papers of this city during the past week notifying those who wish to join the Christmas Saving Club, that a certain day had been set apart for the white people to come to this bank and join this club and other days set apart for colored people to come and join this saving club. This appears to the writer as carrying the segregation propaganda to the extreme. We also read in the same newspapers an advertisement carried by the Merchants National Bank, inviting everybody to come and join the Christmas Saving Club, and nothing said about separate days for white and colored patrons.

We shall see what we shall see. We invite the reader to read between the lines, keeping in mind what we said in the beginning of this letter.

An A. & M. college young white man, no doubt with the view of having some fun at the expense of a crowd of colored people leaving the fair grounds on the closing day of the last Negro State Fair, interfered with them and in so doing got the worst of his experience and was used pretty roughtly. This so enraged his fellow students that they retaliated by throwing bricks into the passing street cars loaded with colored people returning from the fair grounds and we learn that several pistol shots were fired into and from the cars. A riot call was sounded and the city police were soon on the scene. A colored man seeing the police approaching ran and the police shot him down. He was taken to St. Agnes Hospital, where he died soon after. The writer read under the head of police news in one of the city dailies the next day, that a rigid investigation would be made into this matter. This occurred about the last week in last October, and up to this date I have heard or seen no report of the result of the investigation. Again I invite the reader to read between the lines.

At 3 o'clock last Sunday evening there gathered a goodly number of well thinking men and women in St. Ambrose P. E. Church to discuss matters pertaining to the social and moral condition of the colored people in this city. Rev. L. E. Fairley, president of the Ministerial Union, presided. Rev. Jas. K. Satterwhite, rector of St. Ambrose P. E. Church and Rev. P. R. De Berry pastor of the Congregational Church, spoke and the meeting was finally turned into a round table talk indulged in by men and women. It was quite evident that the ministers have become alarmed at the moral and social status of a large number of the young people of the city, and have decided to take this method of sounding the alarm by holding public meetings in the different churches every Sunday afternoon with the view of awakening public opinion along this line, which will stamp out a greater portion of looseness on the part of those who seem to have little or no shame for immoral living.

WE ARE AMERICAN CITIZENS.

Editor Chicago Defender: The black man of America is prone to ostracise himself by continuous reference to himself as an American Negro or an Afro-American. This form of race consciousness, in the case of the Negro, is carried to extremes. Why not drop this senseless and objectionable designation of ourselves and refer to ourselves as American citizens—nothing more or less. Our ancestors immigrated to this country while it was yet young, and if priority of immigration counts for anything we are to be included among the first families of Virginia, and several other states, for that matter.

I do not mean to advocate an entire lack of race consciousness in the case of the Negro, neither a lack of race ideals. This, of course, would be detrimental to our progress. My purpose is to sound a warning against the danger of our giving to the world the impression that we are conscious of ourselves as a peculiarly distinct type of American citizens. This suggests the idea, to the other races, of an element of inferiority. It is the duty of every intelligent Negro to make this practice obsolete by himself, discontinuing its use (really its abuse) and showing to the public that this kind of reference to himself is very objectionable. We are not Afro-Americans, neither American Negroes; in the broad, democratic sense of the term, we are American citizens. Very truly yours, John H. Owens, 3763 Wabash, Chicago, Ill.

Racial Consciousness – 1916

THE NEGRO'S NEED.

Excepting the sacred principles of liberty and the unrestrained exercise of the right to vote, what the Negro in this country needs most is the friendship of the American white man.

It is indeed unfriendly to expose our vices—our mistakes, and give us no credit for anything good we do. It does the white man no moral good to expose the vices of the black man, but it does the black man a lasting injury.

When any alleged crime is committed in the community, without definite proof as to the guilt or innoncence of the accused, some white newspapers, in glaring headlines, come out exposing the act, or alleged act, which adds kindling to the flame of an already irate sentiment against the Negro. The best element of Negroes of this country feels more keenly these incidents than the average white man would think, and would do anything on earth to prevent crime among our people. It is an injustice done the Negro and entirely unfriendly on the part of the white press to magnify our shortcomings. We need the friendship and co-operation on the part of the white press and pulpit against such; if we get such co-operation and evidence of such friendship, race prejudice will subside, lynchings will cease, and the Negro will feel more at home in this country and will make a better citizen.

The Houston Observer. 4/15/16.

A NEGRO PARTY.

The Christian Recorder 4/28/16

Next week a National Negro Congress will be held in Washington, D. C. The race is famous for congresses which do nothing but spend themselves in oratory. If the steam that is generated by our oratory could ever be harnessed (and some day it will be) we would move the world. But the time has not, up to this moment, come. We trust something tangible will come at the October Congress.

What is needed in our opinion is a Negro Party, which shall be somewhat like the Irish Party in Ireland or the Women's Party in America, whose purpose shall be to advocate the rights of the race, to support only men who will stand for those rights, and to fight every man who opposes the Negro, be he Republican, Democratic or anything else. It should not be a partisan party to any other extent than its partisanship for the Negro.

There is no question in this country which compares in importance with that of the Negro. Our liberties, our life, our very future are all at stake. Compared with the problem of the Negro that of votes for women, or of the tariff, or preparedness, or watchful waiting, or child labor, or the eight-hour law, or Phillipine independence is very insignificant.

To our way of thinking, it would not matter where a man stood on any other questions if he were wrong in his attitude toward the Negro he ought to be defeated and all the power of the Negro party should be turned against him.

This Negro Party should not be confined to Negroes, but should admit all people of whatever race who are in sympathy with Negro manhood rights.

Hubert Eaves Refuses to Salute U. S. Flag

r Book
lar Ex

Chicago Defender 3/25/16

Youngster, Eleven Years Old, Starts New Philosophy of American Patriotism—Tells Judge Dudley that Flag Is a Dirty Flag that Will Not Protect Its Unhyphenated Citizens—Precocious Mind Awakens the Thoughtless Throughout the Country

HUBERT EAVES.

THE REASONS WHY!

Hubert Eaves' reasons for not saluting the flag are that this country does not give his Race any protection; are denied the right to participate in its elections by the enforcement of the Grandfather clauses; in many States denies them the right to pursue a Higher education; "Jim Crows" the Race on all railroads in the South; ostracizes him in public places; treats him as though he has not been in all the wars of this country; denies him the right to work and bars the "door of hope" against him. Because the soldiers of the 'sixties and the Spanish-American war are not treated as men and that this Government goes so far as to wink at Southern concubinage. Not until this United States recognizes his Race as a man, giving him all the rights and privileges as any other citizen, will he pay homage to the Stars and Stripes. With all this I am not biting the hand that feeds me, but I am trying to convince the brain of that hand that my people deserve full recognition as the one "Uncle Sam" is trying to feed. I am willing to salute the flag as the flag salutes me as it does the foreigners; and yet I am not a Huerta.

General; the two battalions that were with General Jackson at New Orleans; the names of the brave soldiers during the Civil War at Milligen's Bend, Port Hudson, Ft. Pillow, Bull Run, Antietam and Shiloh. He knows of their bravery in the Spanish-American war; 24th and 25th Infantry, 9th and 10th Cavalry, 8th Regiment of Illinois; the battle at El Caney and the surrounding of Roosevelt and saving the day for the United States. All this he knows, but what has this country paid my people for the loss of their lives, for their bravery and heroism? These are the kind of questions this developed mind has put before the country where his parents are denied the protection of the flag. Several days ago at the school which he was attending he refused to salute the flag. It even loomed up in his mind at the time when our troops were returning from Cuba, white men threw stones at our soldiers. All this rising in his mind, he did not salute the flag; he was arrested and taken before Judge Dudley and tried. The case attracted national attention, because he is thinking just as thousands of others of the younger generation. He is thinking why should any man of the race fight for a country or a flag that will not give him protection.

Gives Reasons.

To a Chicago Defender reporter, he said: "Isn't it wrong to have me bowing and worshipping a flag that is a dirty flag; one that does not give my mother and father protection; a flag that represents a government that allows 'Jim Crow' cars, segregation in all public places in the South and other parts of the country; denies us a voice in state government and who practices Grandfather clauses and lets mobs take our people out and hang them without trial; show us no mercy in the courts, deny us the proper school education, disfranchises our people, winks an eye at Southern concubinage, ostracizes us in every way." The Defender reporter was writing as fast as he could, but he had to stop and look at the boy and ask him about his mother and father. Young Eaves said: "I have a good mother and father and I have been very obedient. For a long

while I have been thinking about these things. I have heard men who were old soldiers talk—some living today who fought for this Government, cry because of the ill manner of which they have been treated." He said he had even talked to some of his little white playmates and they said they did not blame him. "I want to say," said the boy, "that my mother did not tell me to do this—she left it with me—I would lie in my heart if I say I love the flag when I hate it." He was asked about his relatives. He said the family lived near and could all be reached by telephone and was known for their unity; all being up on currents and well versed in the Bible.

Treatment to Foreigners.

"The members of the Race have done everything to help the United States become prosperous. They have helped build the railroads, till the soil, raise the cotton, tunnel the mountains, dig in the mines, fought for the country and now are the least in its consideration. Foreigners can come here and get protection of the United States government and never raised their hands for its protection but are given choice places in all public offices and best positions. My father has been a railroad porter for twenty-five years and has stripes on his arm from his wrist to his shoulder, but is still a railroad porter," said young Eaves to the reporter. "In the white papers they said I stayed away from school to avoid saluting the flag; that is not so, I was away to have my picture taken for the Chicago Defender," he said, continuing his story.

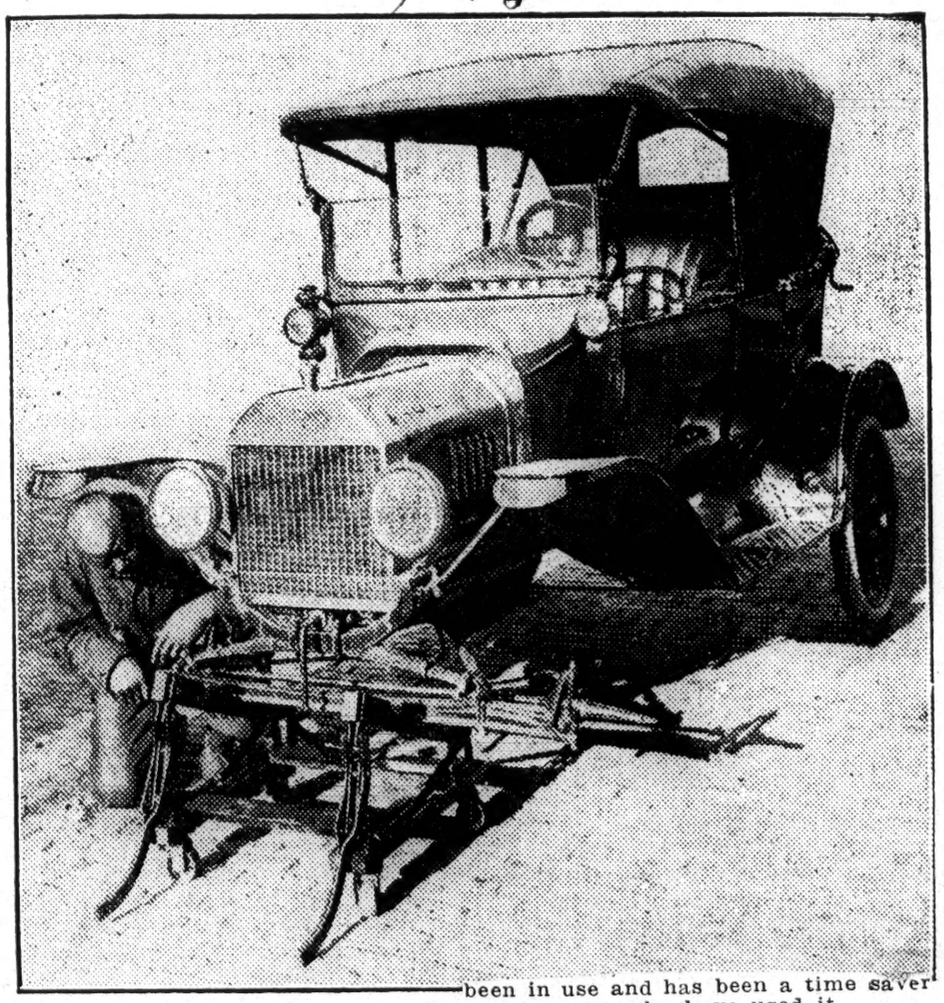
The "Birth of the Nation" came to this city with all its damnable influence and left its prejudice and the National Association for the Advancement of Colored People had done everything to keep it from showing. Since the show left here Mrs. Eaves has been trying to get one of her sons work but with no avail. There are nine children in the family and five dead. The parents came from West Virginia. It is said that there is a strong racial feeling in the family; thinking for the best interest of themselves and the Race that has caused the boy to have such a determined mind.

When Will He Salute?

"When will you salute the flag?" was asked young Eaves by a Defender reporter. He said: "Look at the boys who are members of the 10th Cavalry. They are now in Mexico fighting a race of their own color against this country—newspapers now are giving them space. When they return they can't get anything to eat in a country whose flag they fought for; not even a decent place to lay his head. Then the worst of it all is that after the Mexican has fought this country, he can come to the United States and get the best hotel accommodation. I will salute the flag WHEN THE UNITED STATES GOVERNMENT GIVES THE RACE THE SAME PROTECTION THAT IT GIVES EVERY OTHER CITIZEN. When 'Jim Crowing,' segregation and other forms of injustice are stopped then it will be time for our Race to salute the flag." Hubert Eaves was ordered back to school by Judge Dudley. He has looked into the matter and can not find any law to effect the boy's schooling and there is no crime done for not saluting the flag. The boy's action, however, has caused many a one to think seriously, if they will salute the flag or not.

Patterson and Ingalls' New "Ford Nigger" Is Proving Very Satisfactory Devise

adv. clipping
4-28-16



The "Ford Nigger," an ingenous device now being manufactured by Patterson and Ingalls, is meeting with success in every department of their Dexter avenue plant.

The "Ford Nigger" is furnished every employe of this firm in doing any kind of work on the Ford car, and Mr. Patterson states that there is yet to be registered a complaint of its inability to accomplish just what is asked of it.

In placing this device on the market, both Mr. Patterson and Mr. Ingalls feel they are filling a long felt want in facilitation of work on Ford cars, that will be of greater service to Ford owners. The arrangement, which is a combination of a jack and truck, makes the moving of the cars from one place to the other very easy and at the same time keeps the parts being worked on in such a position that the mechanics may at all times be free from strains, thus insuring a position that allows better repair work.

Orders are being received from Ford service stations throughout the country, together with many complimentary letters. where this device has been in use and has been a time saver for the ones who have used it.

Actual experience of years of handling Ford cars taught these men that a means of easily handling cars while being repaired would meet with approval, caused them to study out and perfect this arrangement.

DO OUR CONTEMPORARIES WANT SOCIAL EQUALITY?

The Atlanta Independent.
Feb 26 16.

Our esteemed contemporaries, the Savannah Tribune and the Georgia Baptist, are foaming much at the mouth and pulling hair, because Senator Pickett, Republican nominee for Governor, is alleged to have made a statement in the course of an address that denied the Negro social equality. Our esteemed contemporary, the Georgia Baptist, has written at length an editorial which is endorsed by the Tribune, in which the Georgia Baptist states that it prefers Hoke Smith, Ben Tillman or Vardaman to Senator Pickett for Governor.

These men deny the Negro all political rights, yet they are preferred over Pickett, who only opposed social equality. Senator Pickett says that the Negro ought to vote; that he is a Republican and that the Negro is a Republican; that any man who is ashamed of the Republican Party in Georgia, because that party is most largely made up of Negroes, is a coward and is unfit to be in the Party. He stated that he believed in equality before the law for all men, without regard to race or color; that the question of social equality is not a political question. This question was only casually referred to in the course of remarks made by the Senator in his speech accepting the permanent chairmanship of the State.

Mr. Pickett stands squarely on every plank of the Republican platform, for a free ballot and a fair count, for a protective tariff, a vigorous foreign and domestic policy, and for equal opportunity before the law.

Our contemporaries see none of these principles, but are begging a chance to bolt and vote the Democratic ticket. Neither one of the editors of these papers was present, and neither knows at first hand what Senator Pickett did say. Yet, they take his alleged remarks, and advise the Negroes not to vote for him, because he is alleged to have said, "When he desires to see a Negro man, he will stop in the front yard, and when the Negro desires to see him, he must stop in the back yard." Neither of our contemporaries knows whether the Senator made these remarks or not; yet, they are willing to advise Negro Republicans not to vote for him, because he did not promise to eat with Negroes, invite them to social functions and receive them in his parlor with his family.

The Independent is opposed to social equality, and regards it as a question to be decided by the individual, and we can not see why our contemporaries are complaining of alleged remarks of Senator Pickett, unless they want social equality. They say they do not want social equality; yet they complain and advise Republicans not to vote for their own candidate, and say, "They would fare better under Hoke Smith, Benn Tillman or Vardaman than they would under Governor Pickett, because he is alleged to have said that he is opposed to social equality. He enumerated all the principles of the Party for which he stands. In spite of this, The Georgia Baptist and The Tribune are fretting and foaming at the mouth because Senator Pickett is alleged to have said he was opposed to social equality and intermingling of the races.

Let The Tribune and Georgia Baptist support Hoke Smith, Vardaman and Tillman, as they think the Negro would fair better under them than under Senator Pickett. Our contemporaries can bolt and charge Senator Pickett with the sins of the Democrats and night riders for expelling Negroes from Forsyth and other counties in North Georgia, but they can not escape the conclusion that their arguments make them applicants for social equality.

Neither one of these papers protests or takes Governor Harris to task for failure to enforce the law and protect Negro citizens in the enjoyment of their constitutional rights in these counties; but they hasten and fall over themselves to charge all these sins and crimes to Senator Pickett, simply because he is the Republican nominee for Governor. Why not fight the Democratic candidate for Governor? Why fight the Republican candidate? What are you complaining about, if you do not want social equality?

If the Senator had said: "Colored friends, come to my home, eat with me and my wife," our esteemed contemporaries would have been silent, it matters not how many Negroes might have lost their lives by the Senator's folly.

The Independent is for racial harmony, and is opposed to everything that looks like social equality. If our contemporaries do not want social equality, why not endorse Senator Pickett instead of cursing him? No, gentlemen, come clean, have the courage of your convictions, admit your own inferiority by fighting your party nominee because he is opposed to social suicide and vote for Vardaman and Tom Watson.

NEGRO HISTORIC SOCIETY ELECTS OFFICERS

Journal & Guide

At a recent meeting of the members of the Negro Historic Society the following persons were elected officers for the ensuing year: Atty. Walter L. Davis, president; B. O. Henderson, vice president; R. C. Archer, Jr., secretary; J. Harvey L. Baxter, assistant secretary; G. J. Barnes, treasurer, and C. H. Robinson, chaplin.

The organization is renewing its life for a second year of activity in the field of Negro literature. Last year it purchased a number of books on the History of the race and various other subjects of vital interest to every race-loving Negro.

This year a movement will soon be put on foot to raise more funds for the purchasing of more books and for the general up-keep of the Society.

Racial Consciousness—1916

THE OLD YEAR AND THE NEW

How many colored people, we wonder, looking back upon the past year, will need to be reminded that at present freedom and liberty exist in America for all but those of their race.

How many, we wonder, looking upon the dawning New Year will respond to the exhortation of the colored leaders who, because they serve none other but the race, are candid enough to condemn our slavish, selfish attitude and in prose and in verse remind us of the grand truth that freedom has ever been bought at a sacrifice and is only for those who will take her.

Will the year 1917 find the twelve million colored people in America at last resolved to face the truth; at last prepared to fight for their rights earnestly and constantly and to any conclusion that the white man's deviltry may make necessary?

Will they resolve to stand together as at Muskogee when, a few colored men, backed by resolution and rifles, put to flight a white mob and protected a brother colored man in jail, seeing to it that he got at least a trial according to the law of the country? Will they stand as at Muskogee or are they satisfied to hang separately as in the case of Anthony Crawford, a respectable and well-to-do colored man foully murdered in Dixie and dragged "through the Negro quarters by the neck as a hint to 'good niggers' to continue so." Certainly the latter case was nothing to be proud of, nor has it gained us aught but scorn and a reputation for cowardice. It is in the Muskogees that our real salvation lies. All creation respects a fighter. All creation takes advantage of the coward. It is in our own hands whether we will be free men or slaves. Will the New Year decide in favor of freedom, the most priceless possession of the human race? At least, let those who dare not fight for freedom cease to prate of freedom.

Savannah, Ga
JUN 14 1916

JUN 14

STRONG ADDRESS HEARD BY STUDENTS OF GEORGIA STATE INDUSTRIAL COLLEGE

J. W. Johnson, New York Writer and Teacher, Makes Striking Commencement Week Talk—Members of Commission Present—Exercises To-day.

An unusually large crowd was present last night at the Georgia State Industrial College to witness the anniversary exercises of the literary societies. The principal address was delivered by J. W. Johnson of New York city, contributing editor of the New York Age. He represented this country for many years as consul to one of the South American courts. His address was well received and won much favorable comment. After congratulating the school upon its remarkable progress, he said in part:

"Three hundred years ago the American negro was a naked savage over whom there was a controversy waged as to whether or not he had a human soul; as to whether or not he could be made susceptible to religious teaching. Later, as a slave, he became the subject of a controversy as to whether or not his skull contained sufficient gray matter to enable him to master even the rudiments of learning; as to whether he could ever make English speech and mode of thought fully his own.

"To-day, as a freeman, he is the subject of a controversy as to his right to unlimited citizenship in this great American democracy; as to his fitness for full membership in the American group. The negro had only to show the native kindly qualities of his heart to prove that he had a human soul. He had only to master the book to prove that he could learn."

The speaker, after discussing three classes of people, the first class, who are the negro's friends; the second, who had no particular love, and the third class consisted of the enemies of the race. "The rating which I have given these several classes holds good not only for this country at large, but for each separate state and community. Here in the state of Georgia, here in the city of Savannah, who are your friends? Who are they that would not stoop to do you a wrong or commit an unjust or cruel act against you, that are willing to extend to you a helping hand, that believe you should have the opportunity to develop mind and soul, that are ready to recognize character and worth, that, even now as before, stand between you and the fury which would at times rise up and seek to destroy you? To call their names would be to call the honor roll of Georgia. On the other hand, who are they that are against you, whether you be right or wrong, whether you be worthy or unworthy? I do not need to answer. Is it not a significant fact that in each state and community our friends are among the highest and best? This division of sentiment among the dominant majority calls for threefold effort on our part. Those who are our friends, we must hold; and we must strive to justify their friendship and fulfill their hopes. Those who are unmindful of us, we must seek to arouse to sympathetic interest, and by intelligent propaganda create in them a favorable opinion. Those who fight us, we must oppose. Our condition is complex, not simple, therefore, our effort must be manifold, not single.

"I have seen the colored West Indian man in London, and he is more English than a lord. I have seen the Haitien man in Paris, and he is more Frenchy than a marquis. I believe we could make a good Chinaman, with the exception of the pigtail—and some of us could even do that. This inherent power of adaptability is one of our greatest assets. It serves to blunt the arrows of persecution, and to temper the blows of oppression that would otherwise crush us. In spite of the fact that the negro is of a more divergent type from the dominant race in this country than is any other distinct race variety, yet he is able to come into closer touch than any of the less divergent types. He comes closer than the Japanese or the Chinese or any other Asiatic people can possibly come. This fact is nowhere more strikingly illustrated than in the South. Here the negro is supposed to be more deeply despised than in any other section of the country; still, colored people who come into close touch with the whites live with them on terms of the greatest intimacy. These same white people entrust to them their children, their family treasures and their family secrets; in trouble they often go to them for comfort and counsel; in sickness they often rely upon their care. This affectionate relation between the Southern whites and those colored people who came into close touch with them has not been overdrawn even in fiction. In plain language, the negro has about him what might be called winning ways. And those winning ways are not a show of mere sycophancy, but the spring from an overflowing source of love within us that compels some response on the part of those who learn to know us; they are our most effectual arm of defense.

"In these days of hyphenated citizenship, when this country seems no longer a nation, but a concentration camp of foreigners, the negro takes his place with the original American stocks. He bears no reserved allegiance to any potentate either upon the Nile or the Congo; he is wholly American."

The speaker made a sincere plea for "preparedness," and urged the members of his race to develop themselves along all lines that mean for good citizenship. His address made a profound impression upon all who heard him. He is widely known as a writer. He made the English version of the Spanish opera called "Goyescas," which was produced last winter at the Metropolitan Opera House in New York city, it being the first Spanish opera ever produced in this country. He was highly praised by the leading critics of New York city for this effort. He is also author of a number of art-songs and poems which have appeared in the Century and other magazines. For several years he served as consul at Venezuela and Nicaragua.

To-day's Program.

There will be a processional parade this morning of the graduates and former graduates of the college, led by Prof. R. R. Holmes, president of the Georgia State Industrial College Alumni Association. There are many of the graduates present at the twenty-fifth anniversary exercises. There will be special seats provided for all who may be in the parade. The program for to-day is as follows:

11 a. m.—

Overture, college band.

Invocation.

Chorus, "Now the Night in Starlight Splendor (sextette from Lucia Di Lammermour), (Gaetano Donizetti), mixed quartette.

Instrumental solo, "Dance of the

EVENING POST
New York City
JUN 5 1916

THE NEGRO IN FICTION.

The complaint is frequent that contemporary literature discriminates against one race or another; that its treatment of it is inadequate or tends to caricature. Ever since Hans Breitmann, the German-American has fancied himself sinned against. The Irishman feels that his countrymen in fiction are too much like those in vaudeville, and the Jew has complained that stage, comic paper, short story, and novel conspire against him. As a rule, the injustice done is but partial, and only the less substantial forms of literature participate in it. A better-founded charge is brought in the *Dial*, by Mr. Benjamin Brawley, against contemporary writers on the negro. The development of the negro and the shifting race question, as he points out, constitute a theme such as is seldom offered the literary artist. Character study, varied incident, and philosophy of the deepest sort are latent in it. Yet, he asserts, writers remain "content to embalm old types and work over outworn ideas," and the new negro, neither a comic savage nor tragic child, but a manly and serious character, is unattempted. A study of the best magazine stories of negro life in the last decade supports his argument.

Of a dozen stories in the *Century*, the *Atlantic*, *Harper's*, *Everybody's*, and so on, his summary makes it plain that none really fulfils the conditions he names, and but one or two are modern and serious studies at all. One deals, for example, with the courtship by which a negro blacksmith of forty wins the heart of a capricious girl, his doggedness carrying him through ludicrous mistakes. Another is concerned with the custom of having on negro plantations a negro "governor" whose duty it is to settle disputes, and with the choice of the negro logically in line after a contest of wits with one loud-mouthed Sambo. Two or three others are of the bright comedy bred by Uncle Remus's success—as of a negro jockey robbed in Louisville by negroes who send him to Chicago, and the use of his superstitious instincts to win more money at a race there than he had ever seen before. A story by Grace McGowan Cooke of the friendship of two white and black boys is criticised because the relationship is on too low a plane—the black boy "is very much like a dog following his master." Margaret Deland has written a story which lacks only more breadth to be significant—of a white youth's love for a girl who has

a bare shade of negro blood. Most of the others belong to the class that regards the negro as an animal or minor—never a man. Mr. Brawley quotes one opening: "An old darkey sat drowsing on the stoop. There was something apelike about his long arms, his flat, wide-nostriled nose, and the mat of gray wool which crept his forehead to within two inches of his eyebrows." In the majority sincerity is plainly lacking. Picturesqueness is the whole. The negro seems unpicturesque if he is intelligent, earnest, educated, upright; to many writers he is not picturesque if the more laughable or primitive qualities even of the backward negro are not accentuated.

The accusation would clearly hold that the modern writer lags behind him of thirty years since in both the truthfulness and power of his handling of the negro. Mr. Brawley, indeed, asserts that the negro has never been done justice. But a generation ago, before the change had set in, it was legitimate to draw the negro in his older aspect. A charming aspect several authors made of it. Cable's best books, "Old Creole Days" and "The Grandissimes," dealt with New Orleans before the war; and no one denies they treat fairly the mulatto population of a restricted locality during a restricted period. Joel Chandler Harris was under the necessity of finding a childlike teller for his primitive folk stories, and no reader is deceived by the simple but wise and kind Uncle Remus. His "Mingo and Other Sketches" and "Free Joe" are in different vein, and while the humor and pathos are overdone, they do not malign the negro of days following the war. For the negroes of Mark Twain, from the slaves of "Pudd'nhead Wilson" to the Uncle Dan'l of his and Warner's "The Gilded Age," whose first sight of a steamboat is classic farce, there is less to be said. But Mark Twain never really pretended to describe the negro. Thomas Nelson Page was content to draw again the old patriarchal life of negro and master in "Red Rock" and "In Ole Virginia," when he might have treated this bustling day and generation; and Ruth McEnery Stuart evidently went back many years in "The Golden Wedding" and other stories. But the result was in each case excellent. The real fault is with the present-day writers who describe the negro of 1916 as if he were the negro of 1870 or 1885.

Our authors are properly cautious of approaching sociological topics; but it is not a sociological novel of the negro that is wanted. It is fictional treatment of the South that will allot due representation to the new element in the race: to the progressive and striving element that gives such promise of growing from a small minority to a majority. By all right standards, there is as much interest, color, and variety in this new negro as in the types that have been presented again and again: in the negro farmer or teacher as in the old body-servant or "mammy." It is the race as a whole that ought to be treated, in all the stages of its advancement from old-time conditions.

HEARING ON AFRICAN DODGER BILL

AT STATE HOUSE BEFORE JOINT JUDICIARY COMMITTEE SET FOR JAN. 27 AT 10.30 A. M.—COLORED PEOPLE SHOULD APPEAR IN BEHALF OF BILL.

The Guardian 1-22-16

Bill of HOUSE NO. 429.

Bill accompanying the petition of James G. Wolff that amusements and games which compromise personal dignity or reflect upon racial distinctions and religious beliefs be prohibited. Joint Judiciary, January 7.

THE COMMONWEALTH OF MASSACHUSETTS.

In the Year One Thousand Nine Hundred and Sixteen.

AN ACT.

To Prohibit Amusements and Games which Compromise Personal Dignity or Reflect on Racial Distinctions and Religious Beliefs.

Be it enacted by the Senate and House of Representatives in General Court assembled and by the authority of the same, as follows:

Section 1. Whoever for hire, or in a public place, invites or permits any person or persons to throw, release or shoot a ball or other object at his head or other portion of his body; or whoever for hire or in a public place invites or permits any person or persons to throw, let go, or shoot a ball or other missile to strike a target or release a spring or other device whereby a person is thrown or dropped from a distance shall be punished by a fine of not more than one hundred dollars or by imprisonment of not more than one year.

Section 2. Whoever hires or exhibits a person or persons to be thrown at by a ball or other missile, or dropped or thrown from a distance by the striking of a target or the releasing of a spring or other device shall be punished by a fine of not more than five h undred dollars or by imprisonment of not more than three years.

Section 3. Whoever for hire or in a public place engages in or manages any game, device or amusement tending to arouse ridicule, contempt, dislike or hatred toward any citizen, class, race or religion shall be punished by a fine of not more than five hundred dollars or by imprisonment of not more than three years.

TRIBUNE DISAVOWS ANY ATTEMPT TO INSULT RACE

New York News 3-30-16

New York, March 29.—The courage of a plucky little lady is to be admired for her letter to the New York Tribune deprecating the manner in which the account of the fire tragedy which horrified Harlem last week, when four colored babies were burned to death, was reported in that paper. As is the custom of most white papers in their writing of anything where they quote colored people that lingo known as "nigger talk" is usually the language they are supposed to use. In the appended letter, however, it is assuring to note that the Tribune disacknowledges any attemp to offend our people:

March 23, 1916.

Miss Beatrice M. Jackson, Tarrytown, N. Y.

Dear Miss Jackson: I can sympathize with your point of view, but I can also most positively assure you that there was not the slightest thought of slight or insult, or of treating lightly a sad tragedy in the article to which you refer. There may have been an error of taste but not of intention.

Iam referring the subject, however, to our managing editor for his careful consideration.

With many thanks for your courteous attention, I am, Very truly yours,

(Signed) WILLIS F. JOHNSON.

(For the Tribune.

DISPATCH

St. Paul, Minn.

Do I Want to Be White?

(World Outlook.)

This is what the Rev. William Jason, president of the State Colleg for Colored Students, Dover, Dela says:

"Do I want to be white? Yes an no. No, if it appears that with p tience and fidelity we can in time wo but our own destiny and witness t glory of achievement under surpassi difficulties. Yes, if we are to be pe petually reminded that a black skin a badge of inferiority which no exc lence of character or ability can ma less odious to the majority of our fe low citizens. If a white man is only man who is to be given a ma chance even in our common coun then would God we were white."

COLORED WOMEN AND DRESS

Usually when a white woman speaks of the colored woman she has in mind the familiar form of the mammy of the ante-bellum South, or at the most, the colored girl who cooks her meals and keeps clean her pots and pans and rooms. When she thinks of the colored woman and dress, she visualizes her colored house girl looking a picture of the ridiculous and the incongruous in a mixture of her own shabby belongings and the rich cast-off clothing which she, her employer, has given her from time to time.

Now, the colored mammy and the colored house worker are types of the womanhood of the race that will always be looked upon with respect. One now almost extinct represented the highest form of loyalty and affection that the new world has known; the other typifies industry in which the women of the race have always lead the men. But as there are different phases in our existence and various types of women in the white race so are there different types of colored women.

The colored woman's progress in dress and education has been brilliant. It has not been the least part of the general race advance. To-day her clothes are as faultless, her deportment as correct as her white counterpart in all degrees of society.

Of course, there are and will always be colored women with bad taste; and others upon whom the skill of the dressmaker would be wasted; but this can be said of a large number of white women, too. These instances of bad taste, frequent as they may be, no more detract from the achievement of the colored woman in the world of fashion than do such instances among white women from the correctness of the well-dressed few.

Amsterdam News 2-3-16

.....

.....

DISTINGUISHED PROFESSOR AT CIVITAS.

Dr. W. E. Bughardt Du Bois, a graduate of Harvard, class of 1895, professor of economics and sociology at the University of Pennsylvania, president of Atlantic University and now director of the National Association for the Advancement of Colored People, addressed the members of the Civitas yesterday in place of the Hon. V. Wellington Kob, the Chinese Ambassador to the United States, who could not visit New York before the first of April. Dr. Du Bois took up his subject first in an entirely impersonal manner, touched on the big general problems with which the people of this country have to deal—the government of democracy, the adjustment of woman's status, questions of educational and industrial improvement—traced the usual course of a nation's progress and finally reached the awakening of a people's social conscience. He reviewed the history of the negro in this country and received the close attention of his audience and still the subject was to them an abstract one, but when he referred to his recent trip to Tampa Fla., saying "I had to find out just when the 'Jim Crow' was put on" that his listeners felt a personal responsibility for the persecution of the negro

"If I want to go to see Mr. Tree in Shakespeare to-morrow evening I have first to consider whether the man in the box office will sell me tickets. If I get them I have then to wonder how the man next me will act when he sees who is sitting next him. If I want to have luncheon down town I have to know just where I can be served. When the members of a race assume that another race of people is not fit to inherit the earth with them,' continued Dr. Du Bois, reverting to the broader aspect of his theme. "They believe that the way to treat them is to 'keep them in their place.' To do this they build up a system of insult. This system of insult obtains in all the so-called culture countries, and has resulted in a hatred that is deep and lasting, the kind that gets inside a person's soul and interferes with all the mainsprings of action."

Mrs. Edwin A. Quin, President of Civitas, made a graceful introduction of the speaker, and one felt after these remarks of Dr. Du Bois the significance of it. Mrs. Quin said: "The little locust in the grass beside the oak tree knows not of its roots deep down in the soil nor of the tall trunk and branches towering above it. So we in a big city know little of the other people's lives and aspirations. The majority of our ancestors felt the injustice they did the negro and many of them gave their lives in the fight for his emancipation. To-day it is our duty to free him from prejudice and the bitterness of race hatred."

Racial Consciousness – 1916

THE NEGRO DOLL CLUB, ITS RACIAL INFLUENCE.

National Baptist Union

Read before the Eleventh Annual Session of the Sunday School Congress, Vicksburg, Miss., by Mrs. Estelle Peters, Poplarville, Miss.

The doll idea originated in a fertle brain. The inventor of this toy baby has contributed to the world a great servant to nature. Review 6-24-16

Holy writ has it, that, in the beginning, God created male and female and ordered that they should be fruitful and multiply. For many years thereafter babies were a pride to woman, to be barren was considered a curse. But in later years such pride began to wane, the blessed little babe is not desired in thousands of homes.

More and better babies are the need of the world today. Every girl should be taught early in life to love the little babe in the cradle. The inventor of the toy baby must have had this fact in mind, for nothing seems to creat and instill love for babies in the minds of little girls, more than owning and handling the most beautiful perfect toy baby.

The little girls are taught early in life the following lessons:

1. Motherhood.
2. Love for babies.
3. How to care for them.
4. The relationship and tender sympathy emanating therefrom.

The perpetuation of motherhood is indispensable, therefore all girls should be taught to love babies. I repeat, that there is hardly anything better for this teaching than the owning and handling of these perfect toy babies.

Up until just recently, all beautiful pictures were made white, all pictures of Jesus. Angels, Bible characters and all great people were represented as white. All authors, historians and inventors are pictured as white, even in the public schools all leading thoughts and men are represented as coming from the white race. On the other hand nearly every picture made representing my race is black. deformed and therefore is a disgrace to us.

A CHANGE NECESSARY.

There must be a change in representing our race, or our race will always think that nothing beautiful, good or noble can come of the colored race. A race will never go higher than it thinks. "As a man thinketh in his heart so is he."

DR. BOYD AND THE NEGRO DOLLS.

Dr. Boyd seems to had the above thought in mind when his great mind caused him to lanuch the Negro Doll enterprise. Nothing yet known will enable our people to see themselves in their physical, moral, intellectual and spiritual perfection more than the graded shades of color, texture of hair, color and appearance of eyes and physical features of these beautiful Negro Dolls.

RACE PRIDE.

A great deal is said now a days about Negroes having self respect and respect for one another especially their women. It must be admitted that our people have not as yet learned the great lesson of self respect and pride that other races have.

But how can this be expected from the past and partly present state of things? All sane people love beauty and perfection, as long as the beautiful and perfect pictures painted or drawn are smiling pretty white men and women or any of the other races save our race, and all the ugly, deformed and black ones are styled as "niggers." Just so long will our race feel that it is the God cursed and inferior race. Any race with such natural tendencies can never feel proud of itself and will therefore not try to measure up in social purity, cleaniness and physical perfection with other races.

THE COLORED CHILD AND THE WHITE DOLL.

All of its life the colored child has owned and handled nothing but the white doll. Look at this white doll with blue eyes, straight fine hair, red cheeks, and every feature of most beautiful and perfect white baby, lying in the arms of a black or a very ugly Negro girl. She looks at the white doll, and then at herself. A thousand ideas come before her mind, as many questions also arise to her, some are the following: Why are all the dolls white? Is there nobody making them but white folks? Do mamma and pape love white dolls? Why do they buy me none but them? Are straight hair, blue eyes and white skin all the kind there are? No.

NEGRO DOLLS IN THE HANDS OF NEGRO CHILDREN THE ONLY REMEDY.

When the little tenderhearted Negro girls have the opportunity of looking down in the faces of the pretty and most perfect, straight and half straigh hair, brown eyed, yellow and brown colored, round hceeked Negro dolls, they will see something good beautiful and noble in their own race. Then their dreams will be to own like babies, even our boys will catch the inspiration.

RACIAL INFLUENCE.

The installation and perfection of the Negro dolls in the homes of the colored race will inexitably have the following results:

1. The pride in color of our race.
2. Teach Negro girls to respect honorable motherhood, and disdain dishonorable motherhood.
3. Teach racial self-respect.
4. Develop the idea of a racial purity.
5. Provide the homes with arts and instill therein an artistic sentiment from a racial viewpoint.
6. Teach Negro girls the natural colors, features, appearance and general looks of the Negro race.
7. Create and perpetuate filial happiness among Negro children by providing them with play toys peculiar to their own race.
8. Show the Negro girls that the white is not the only pretty baby, but that Negro babies are pretty as well.
9. Put the Negro race in a better light before the world, by showing the world the pride we have in ourselves.

OUR RACE AS A BOUQUET.

Of all races our race is the most beautiful, and it is not all because of the mixture of blood either, a variety of shade of color and forms of statute etc., are common among our people in all parts of the world, where they are found irrespective of blood.

I repeat we have a bouquet. There are nearly all the prismatic colors of the rainbow. We have white with straight hair, yellow and brown with the same, we have the orange and dark brown with curly hair and fair skin, as well as the black with red lips and wooly hair. We who love color can't help loving our race.

These most beautiful Negro dolls represent all of the perfect features of my race

Last, but not least, it will help maintain one of the greatest enterprises of the twentieth century. By all means let's have the Negro doll in every Negro home.

MRS. ESTELLE PETERS,
Poplarville, Miss.

Tenn.

Nashville, Tenn.

JUL 30 1916

Negro Dialect

Editor Tennessean and American:

It is with a full sense of my danger that I intervene where the doughty dialectologer of The Tennessean and American contends with the "Thrice Illustrious Past Grand Master of Persiflage," the mellifluent and polysyllabic correspondent of Cedarnwold. Yet, notwithstanding the undoubted learning of these puissant protagonists in the entrancing fields of dialectorology, I feel a consciousness of superior advantage, if not superior knowledge, when they enter upon the subject of English as modified by African. While they have observed negroes, I am a negro. Upon this natural qualification I have superimposed some "book larnin'," observation and travel, and have been in constant and intimate association with my people in the south for more than thirty years. Add to this an active interest in grammar and language studies generally and one should be permitted to testify as an expert.

The facts favor Col. Doak. I could duplicate his incident a dozen times. The editor's zeal for the landmarks of purity has blinded him to one of the most interesting phases of linguistic evolution; namely, dialect as modified by that "little" learning which is a dangerous thing." The road from dialect to standard speech is strewn with strange and wierd grammatical monstrosities. The person and tense of verbs are full of pitfalls for the neophyte. The number and case of nouns are equally so. They sometimes take strange turns. An amusing incident of my experience as a country school teacher is illustrative. At a public dinner in my honor I asked a waitress to "please pass those potatoes," and was asked the next moment to "have some of those milk."

All phases of human evolution are interesting and the strivings of illiterate dialect after the forms of standardized speech are worthy of literary treatment. Would not the elimination of "nigger" terminology enhance the literary value of the discussion.? C. V. ROMAN.

1303 Church street, June 28, 1916.

Tennessee

Nashville, Tenn.

DR. DU BOIS TALKS TO CIVITAS ABOUT RECOGNITION FOR NEGRO

Tells Clubwomen That One of the Causes of the Present War in Europe Is the Exploitation of the Dark Races—Asks Suffragists to Work for the Elevation of the Status of Women in All Countries.

"The present war in Europe is a result of the fact that the exploitation of the dark races pays so well and naturally everybody wants to exploit them and all this bloodshed is part of the price paid in order to be able to work a people without regarding an eight-hour law, a child labor bill, etc.; and also the desire to inherit the earth. Why leave to other generations the question of racial contact, when the problem is such an intense one and is woven throgh so many of our problems? I think the frontal attack on all questions would be to start with the race problem." This was the statement made by Dr. W. E. Bughardt DuBois, director of the National Association for the Advancement of the Colored People, in his lecture on "The Modern Conscience in Relation to Racial Questions" before the Civitas Club yesterday afternoon at its meeting in the Woman's Clubhouse, 114 Pierrepont street.

Differentiating between the ideals that children form as the result of their environment and those that are handed down to them by the group in which they are born, he showed the problem that the negro race is facing. Tracing the idea of self defense from primitive origin of keeping away from your neighbor in pure self defense, he said: "Later, as the group developed and contact became more necessary, the advent of a stranger did not mean murder. Slowly, in order to protect the group from breaking away, it built up religion. And then, as the many indefinite things came up which were beyond the pale of religion, 'culture' was created.

"And because that culture was bound up with the life of that particular group they called it 'The Culture,' and this led to the despising of the national cultures of other countries.

"It was when these two opposing conceptons of culture came in contact with each other that war resulted," continued the speaker. "And although this contact is necessary for development the cost of this advancement is too great, when it is bought at the expense of organized murder."

And as a solution to this evil, Dr. DuBois made a plea that we in this century examine and think carefully of the ideals of other countries. "Examine them not only with regard to race, but to all questions if you belong to the nation that advances, and do not leave them for other centuries." Pointing out the difficulties of wrestling with modern problems and touching on feminism, he said: "In examining the question of the status of woman, a feeling of bewilderment very often comes over us and we think that having gone into the question we can never get out of it with a reasonable solution.

"How can you talk about the status of women?" he asked his audience, "if your attitude toward a large majority of women contradicts the ideals that you are laying down for women under an ideal form of Government?

"What about those being governed by you?" he asked, applying the question in a larger sense. "And then how can you talk democracy or build it up in New York? How can people talk culture in England?" he persisted, supplementing the question with a reference to the thousands of East Indians under British rule.

"In bringing up your boy as a superman," he added, "will you build up a generation of conquerors, martial spirits—if so, you are not creating a world of 'human' beings."

Attacking the question of slavery, directly, he explained that those who created the institution had no doubt had several ways of squaring it with their conscience. "At first," he said, "they made it a question of religion and called it 'enslaving the heathen.' And it is so much simpler," he pointed out, "for the converter to bring the heathen to himself instead of going to the heathen."

"How can we judge other races, when even in the public schools the pupils are taught that the aristocracy of races is the white race? And that the others follow, such as yellow, brown, etc. How can we judge a Chinaman when the one we have in mind is only a caricature?

"But you are compelled to learn the truth about other races, when your attitude means so much to the present development of the world. And it is the call of humanity that bids you."

Speaking on race prejudice, as it is met in every-day life, Dr. Du Bois quoted the familiar phrase, "keeping people in their places," adding:

"We can scarcely realize what a system of insult we have built up to several millions of people and that this is the settled policy of a large part of the United States."

Concluding, Dr. Du Bois repeated his appeal that this become the generation that shall incorporate the ideals of other peoples, take them into consideration and advocate reforms in the large sense. "When you settle the problem of the status of women, take into account the women of China, of India and of Africa," he said, and continued:

"Consider that democracy belongs to all people and think of a voice in the government, not as a privilege but as a right in which every man may participate. The argument that you cannot understand the desires and wrongs of other people because, say, you have never lived in the jungle, should be nil. The race problem of the United States is part of human progress."

Dr. W. E. Bughardt Du Bois was formerly instructor of sociology in the University of Pennsylvania and professor of economics and president of Atlanta University. At present he is the editor of the Crisis.

Mrs. Edward A. Quin, the president of the club, in introducing the speaker, dwelt on the fact that only occasionally do we sense the problems and sorrows of other people in their relation to the bondage of public opinion.

The hostesses for the day were Mrs. Darwin R. James and Mrs. Thomas L. Leeming.

Dr. Du Bois took the place of Dr. Koo, the Chinese Ambassador, who was announced to speak but was unable to attend.

ANENT NEGRO SPEECH.

Work, lauded in copy book maxims and bromidic newspaper essays of the Kauffman kind, is a terrible evil.

Comes Col. Doak and deposes that he is so busy that he has no time to write of negro dialect verbs and things thereunto appertaining, and so the readers of this paper miss a treat, and so the editor of this paper fell down on a foxy scheme to draw the colonel into a discussion of just those things.

Still, there is hope. His letter, printed in another column on this page, begins with a Latin quotation which, freely translated, is "Let sleeping dogs lie." That is a threat, which transmutes itself into a promise, of writing upon those subjects if ever he gets stirred up.

Col. Doak admits that "am" is not found in our negro dialects and wonders that he used it. Well, it isn't so particularly a matter for surprise.. Maj. John C. Cooke, a newspaper man, lover and student, also, of the quaint, called the turn on it. "Calm your fears," he said, "Col. Doak isn't going to rend you. He knows perfectly well that there is no 'am' in negro dialect, but, for just once in his life, he wrote a thing as it is commonly writ." So much for that.

Comes, in the same mail, another communication on the same subject, from Dr. C. V. Roman, a negro—oculist, former school teacher, holder of two degrees. "The facts," he says, "favor Col. Doak—I could duplicate his incident a dozen times." Now, it is too bad that the doctor's champion deserts him. It smacks of the act of T. Roosevelt in sending forth a Steer Moose party from the recent Chicago convention. But had Col. Doak known that the doctor was coming to his rescue, he might have held out a little longer. Like Roosevelt at Chicago—and like Townshend at Kut-El-Amara.

Dr. Roman offers to qualify as an expert on the "natural qualification" that he is a negro. That is the very fact that eternally disqualifies him. No man is an expert on his own dialect. It takes an Irishman like Tom Daly to get the most out of the Italian dialect, a Cy Warman from the Rockies to get the most out of the Canadian-French, a Hoosier like Gillilan to handle Irish. It's exactly like writing history—you've got to have perspective, and you can't get yourself in perspective. You've constantly to contend with your own effort to adapt your own dialect to standard speech, a thing that persists in the subconsciousness of you even when you are at perfect ease with the standardized form.

The suggestion—see it in Dr. Roman's letter printed in another column—that the road from dialect to standard speech is strewn with many things not found at either end is good and worth studying—but "ams" will not be fallen by that wayside, either.

Dr. Roman asks, "Would not the elimination of 'nigger' terminology enhance the literary value of the discussion?" Don't know what he means, but think not.

Now, as Col. Doak remarks, there are many negro dialects in this southern country. The tidewater dialect of Thomas Nelson Page differs widely from the Piedmont of them contains an "am." The assertion is here hazarded dialect of Joel Chandler Harris, and both differ as widely, if, by any possible chance, they from the delta dialect of Irwin Russell. Those three are so restricted that they will perhaps the principal ones, but they vary in different parts of their range. There are less widespread ones in various crannies—one around New Orleans influenced by the French, one around Charleston influenced by something or other. Now and then, mixed in with the others, is a thread from the British West Indies.

Very surely, there is no "am" in the tidewater, the Piedmont or the Delta dialect—and our inland dialect is a compound of the three. The New Orleans and Charleston type, and the West Indian type, have, perhaps, never been fully investigated, but there is no evidence that any one

---

negro dialect.

Racial Consciousness — 1916

NORTH AMERICAN

Philadelphia, Pa.

NO NEGRO COPS IN HELL, IS MINISTER'S DEFI

Protest Meeting on Shift of Police From South Street Brings Hot Speeches

BOYCOTT IS PLANNED

"If the South street business men want to go somewhere where they don't have negro police, they'll have to go to hell; they'll find no negro police there," said the Rev. W. S. Carpenter, pastor of the Allen African Methodist Episcopal Church, last night at a meeting of downtown negroes to protest against the removal of negro cops from South street.

The entire church was filled with negroes. Both assembly rooms were jammed, and it was estimated upward of 1500 were present, who adopted resolutions boycotting white South street merchants.

"No race in the world," continued the negro preacher, "will permit themselves to be kicked about so much as the negro. The foreigner comes here from all parts of the world and gets what he wants, and the American-born negro folds his hands and says 'amen.' There are 100,000 negro people in Philadelphia and not a negro police sergeant," he declared. "If the negro voters would stand up for their rights instead of selling out for a cigar or a glass of beer, we would have our rights."

G. Grant Williams said the demand for the reinstatement of negro policemen on South street is merely incidental. He said the removal of the colored cops was the ill wind that is going to blow good for the Philadelphia negroes. The establishment of co-operative stores among the negroes is planned.

Miss Sarah M. Johnson, of New York, national field secretary of the Society For the Advancement of the Colored People, advised them to demand goods manufactured by negroes.

A list of negro merchants was read and those at the meeting pledged themselves to cease buying from white merchants in South street.

...Selling Bureau in the World

JOURNAL

DAYTON, OHIO

APR - 5 1916

FUTURE OF NEGRO RACE EXPLAINED

Dean Kelly Miller of Howard University Points To Advantages.

With more than 300 people present, the lecture given last night at the Central Y. M. C. A. auditorium by Professor Kelly Miller, dean of Howard university, Washington, D. C., was one of the best of the several entertainments so far given for the benefit of the colored Y. M. C. A. building fund.

For more than an hour, Professor Miller discussed the problem of the negro race, his topic being "The American Negro Facing the Future." He traced the progress he had made, more especially during the little more than a quarter of a century just passed and emphasized the increasing opportunities that are being opened each day to those members of the race who are ambitious enough and willing to take advantage of them.

Dr. Lloyd H. Cox presided. With the two men on the platform were Dr. B. A. Rose, Dr. E. P. Clemens, Attorneys Mose H. Jones and Thomas Norris, LeRoy Cox and Ralph Tyler, former students at Howard.

Twenty-five members of the class of colored children taught by Miss Flossie Crockett at Garfield school annex, recited the Afro-American oath, written by Professor Miller.

Music during the evening was furnished by the S. Coleridge-Taylor orchestra, with vocal solos by John Arnold and Tracy Jordon. The invocation was pronounced by Rev. E. E. Forte, pastor of the Euclid Avenue M. E. church.

RECORD

Philadelphia, Pa.

PROBLEMS OF THE NEGRO

Monday Conference Hears Speakers on Various Points of View.

The subject of the Monday conference in the auditorium of the Curtis Building yesterday was taken from the point of view of the self-government of the negro and his way of solving his own problem. Philadelphia has a negro population of about 90,000 and the problem of their housing alone is a big one. The fact that a very large proportion of the colored citizens own their own homes is not a widespread bit of knowledge, according to Fred C. Feld, of the Octavia Hill Association. The colored tenant makes a good tenant, too, for while they are frequently found to share the overcrowding which exists in the slum districts, they are most willing to escape from this condition at the least opportunity. In speaking of the colored race as tenants, the superintendent said that they had their shiftless people, like any other race, but that, too, they had their wealthy and saving people and that they were clean tenants and careful.

A. L. Manly spoke on the industrial condition of the negro in this city and mentioned the dock laborers and the teamsters as the most husky and useful of the groups. The educated negro looks, he said, for better paid employment and many of them are serving well as chauffeurs and as janitors, where they render especially good service. Two colored men were speakers at the meeting, Dr. R. B. Wright, secretary of the African Methodist Book Concern, spoke on Philadelphia conditions. Leslie Pinckney Hill, a colored man and a graduate of Harvard, now principal of the Cheyney Training School for teachers, told of his efforts as an educator of his race. Professor Carl Kelsey, of the University of Pennsylvania, spoke on the assets and liabilities of the colored race.

TIMES

Hartford, Conn

POINT OF HONOR IN THE SOUTH

A negro correspondent of the Louisville Courier-Journal has written to it complaining the word "darky" is used in its sporting columns. He feels that "high-minded editorials mean nothing, if in the news columns the race is ridiculed and libeled." The Louisville paper very properly replies that one of the rules of its city room is that gratuitous use of terms offensive to a race or a class shall be avoided, and that individual pride or sensitiveness must be considered. It adds, and this is the heart of the matter, that the use of the words to which objection was made is not insulting, and it quotes from "My Old Kentucky Home" and other popular songs to prove what in fact hardly needs proof. It recalls that in "negro folk-songs and highly sentimental plantation songs written by white persons, but sung in every cabin in the south during the days of slavery, and sung widely in the south to-day, the use of darky and of black as a descriptive is common," and that as a matter of fact "the white and negro races never are more closely in sympathy and more respectful mutually than when under the spell of the old fashioned songs, many of them humorous ones hitting off the racial characteristics, the foibles, of negroes, and describing them as darkies or even niggers, because those were slang terms employed familiarly by negroes and whites during the period of slavery."

Incidentally it recalls that sometime ago a public library in the south excluded "Mother Goose" because of the lines:

This is the way the gentlemen ride,
Trot, trot, trot.
This is the way the farmers ride,
Gallop, gallop, gallop.

The ground of complaint was a distinction was made between gentlemen and farmers! And this ought to come near disposing of the original case.

WHERE NEGRO EDUCATION FAILS.

Christian Advocate

6-17-16

The educated Negro is not the success he ought to be, and we ought to realize it. We have taken education too much as a thing superimposed, a sort of polish, and it has not done much more than polish.

Education has not done for the Negro what it should do, and our educators ought begin to realize this and seek the remedy.

1. The educated Negro has not learned how to respect himself. He discounts things that are his own. He will not as a rule subscribe for a Negro paper and though a white paper will not do anything but malign his race he will pay for it regularly while he must often be dunned for his subscription to his race paper, if he takes it at all. He does not patronize Negro business men or Negro professional men if he can get whites to serve him, and he boasts often that he is served by whites.

2. The educated Negro does not cooperate. He knows theoretically that cooperation is a great thing; but he does not cooperate. For instance, the great Negro churches do not appeal to educated Negroes as much as churches under white leadership. Nor do they join the great Negro fraternal organizations, but too often stand aloof and criticise "Negro organizations." The educated Negro is too much of an individualist for his own good. He strives too much to get away from his people rather than to help them.

3. The educated Negro does not initiate as he should. He is looking too much for a sure place, for a salary. The men and women who start small stores and launch out into business, who try to build up farming, etc., are not the educated Negroes. One reason we see so much inefficiency in Negro business is that it is conducted largely by the uneducated group. If the education we get had something in it to make us pioneers, then the race would be better off.

Even the Negroes who study farming and mechanics very often do not farm or follow a trade where they are on their own resources, but take a job for salary as a teacher. And the fellow who has not gone far enough to be able to teach is the one who has to initiate business.

4. The educated Negro uses education as an ornament when we should use it as a tool.

PUBLIC LEDGER

Philadelphia, Pa.

JUL - 1916

NEGROES WILL BOYCOTT SOUTH STREET MERCHANTS

Colored Citizens Angered by Transfer of Policemen of Their Race

Angered by the action of the South street merchants, who through an appeal to Director Wilson, of the Department of Public Safety, had the negro policemen formerly assigned a beat on South street replaced by a white patrolmen, colored citizens of that section decided in mass-meeting last night virtually to boycott those responsible for the action. The meeting, held at Broad and Lombard streets, in O'Neill's Hall, was attended by nearly 1000 colored citizens.

The South street merchants, in requesting the change from colored to white policemen, say they believe that many of the disorders occurring on the street were due to the lack of respect the negroes had for an officer of their color. The storekeepers told Director Wilson they believed that if white policemen were assigned to the street the negroes would not be so reckless in their conduct. The Director acquiesced, and this aroused the animosity of the colored citizens.

Instead of demanding the return of the colored policemen, the negroes at their meeting last night pledged themselves to refuse in the future to purchase anything from the South street storekeepers and thus compel them to reconsider their action.

THE NEGRO.

It is the so-called educated negro who is a dangerous element in the community and body politic because his own personal ambitions and love of show causes him to sell his race out and follow mob violence and crime. The real educated negro is educated both in head and heart along all lines physically, mentally, morally, and religiously. His work is constructively pursued for the upbuilding of his race and the community at large, using all material of good report for his purpose and rejecting the unworthy. This class of Negro is the real honor to his race and is found in all walks of life, notwithstanding the fact the negro who adopts mob violence as a method of rising to f'

The Bee 6/8/16

heights craved by his personal ambitions would have you believe that he is the real thing ordered. This class of negro would be of more value if he were lifted from the civilized community in which he resides and given a job in the European war, where perhaps he is needed and would learn some sense. Such a negro has a one-sided education and only enugh to be a dangerous citizen.

New York City

MAY 9 - 1916

Race Designations.

To the Editor of The Globe—Rac names should be not only descriptive but exclusive. If they do not exclude they are not descriptive. If any par of what they exclude is like unto wha they include, they lack descriptive accuracy, and will not do. These primary facts your correspondent, Mr. A L. Settle, has forgotten. "Colored" signifies less than nothing as the designation of a race, for the simple reason that there are many races of "colored" people, or divisions of the human family that will answer to this description. Japanese, Malays, Filipinos, East Indians, American Indians, all are "colored." Many Sicilians are more highly pigmented than are many members of Mr. Settle's race. No, "colored" does not exclude all peoples but Negroes, and hence is not a descriptive designation for the latter.

The objection to "Negro" on the part of Mr. Settle and others is that it degenerates into "nigger." But has he, have the others, any assurance that the nickname would not still issue from the lips of the vulgar were "colored" only used by every Negro to indicate his or her race? "Coon" does not derive from Negro, and yet the coarse continue to use it. You can not torture "Dago" out of "Italian," nor "Wop" out of "Hungarian," yet how common those nicknames are among the uncultured!

After all, "colored" is only an attenuation of Negro, black, and "African" is not wholly descriptive, for not all natives of Africa are of the Negro type of mankind. EDWIN C. WALKER.

New York, May 3.

Philadelphia

DEC 3 - 1916

NOTED NEGROES TO LECTURE

Dignified Movement to Rouse Interest in Race Literature.

Five of the most scholarly men of the colored race will lecture in Philadelphia during the next two weeks, in the interest of negro literature. Charles W. Chestnutt, of Cleveland, O., author of many widely-circulated works of fiction, will lecture tonight in Varick Temple, Nineteenth and Catharine streets, on "The Negro in Books." William Stanley Braithwaite, of Boston, of the staff of the Boston Evening Transcript, poet and literary critic, will speak Thursday night in First African Presbyterian Church, Seventeenth and Fitzwater streets, on "The Negro in Poetry."

James W. Johnson, editor of the New York Age, poet and composer, will lecture in Mt. Pisgah Church, Fortieth and Locust street, December 12, on "The Influence of the Negro Upon American Art." Kelly Miller, dean of the college department of the Howard University, Washington, D. C., author of several books on the negro problem, will speak in Allen A. M. E. Church, Seventeenth and Bainbridge streets, December 15, on "The Negro's Literary Voice," and Dr. W. E. B. DuBois, editor of the Crisis, New York, and author of many books on special subjects, will speak on "Negro History" in Bethel A. M. E. Church, Sixth street below Pine, Tuesday night, December 19.

The lectures are a part of a nation-wide movement to arouse interest in negro literature and to put books about the race in school and church libraries which are accessible to negroes. The movement was started in this city by Dr. R. R. Wright, Jr., editor of the Christian Recorder.

EVENING STAR

Washington, D. C.

ADDRESS LOCAL SOCIETY.

John E. Bruce and A. Schomberg Talk on Race History.

A talk on the organization of the Society for Negro Research and its collection of valuable books and manuscripts from Africa and the West Indies was given by John F. Bruce of New York city, president of the society, before the Afro-American History Story Telling Association, Thursday afternoon, at the residence of Mr. and Mrs. Edward Scott, 728 Girard street northwest. The aim of the society is to gather information relating to the history of the people of the continent of Africa.

A talk also was given by Arthur Schomberg of New York city on the black people of Porto Rico. Mr. Schomberg is a Porto Rican by birth, and is employed by a New York bank to translate the Spanish and Portuguese letters received.

Mr. Bruce and Mr. Schomberg were the guests of the Afro-American History Story Telling Association, which is interested in the collection and dissemination of race history.

New York City

Afro American Not Negro.

To the Editor of The Globe—If there is any one serious charge against the colored man it is in that he failed to have the word Negro blotted out of the memory of the American people, which should have been done on the day of emancipation. The very word within itself carries with it humiliation and subordination. There is absolutely nothing to it whatsoever. Is the word Negro derived from any meritorious deeds of any of our ancestors? No. The English, the French, the German, the Italian, or the American (white) can point with pride to how they came by their respective names.

It is not too late to call off the word Negro. I love my race as dearly as I hate the word Negro. Leading colored American men and women should take the proper course, even now, and have the word Negro obliterated, and, with a substantial increase of culture and refinement, discrimination would voluntariiy disappear. Afro American (unhyphenated) is my choice. I am a colored man, but not a Negro.

A. L. SETTLE.

Bayonne, N. J., April 24.

EVENING STAR

Washington, D. C.

RGES STUDY OF NEGRO LIFE.

Speaker Before Bethel Society Points to Need of Books.

The need of pictures and books which tell of negro men and women of distinction in colored schools was dwelt upon by Dr. R. Wright of Philadelphia in an address on some of the psychological factors in race education before the Bethel Literary and Historical Society Tuesday night.

The speaker declared that the colored boy who goes to school and does not learn of any great character of his race gets the impression that the negro is unworthy. The speaker also urged the use of negro dolls for negro children. Miss M. A. D. Madre presided.

tting Bureau in the World

COLUMBUS, O.

CAPITALIZING "NEGRO."

Editor Ohio State Journal:

I am now a daily reader of your paper, and I speak sincerely when I say that I find much ground for compliment.

Yet I wish to call your attention to a discrepancy which I believe you will readily acknowledge and gladly rectify. In speaking of the Tenth Cavalry and of the colored people in general, the word Negro is spelled with a small "n." Now if you use a capital letter to begin the nouns designating other races, as Caucasian, Jew and so on, why not do the same in the use of the noun Negro? I am certain that it would be grammatically correct and grammatically wrong to do otherwise.

It is with much repression and oppression of spirit that we call your attention to this matter. We would ask nothing that the loyalty and patriotism of the Negro have not merited and that justice does not demand.

SAMUEL T. KELLY.

Columbus, April 2.

Race Hatred Cost The Job.

Dallas Express

12-2-16

A Colored wash woman in Dallas lost her job last week. It came about this way: The family for whom she washed, had in its employ a Colored nurse, whose soiled apron and cap were placed in the family washing. The wash-woman refused to wash the laundry of the Colored nurse, prefering to be fired rather than wash fur er nigger. She was fired! Here was a case of ignorance which time will cure.

PUBLIC LEDGER

Philadelphia, Pa.

NEGROES PLAN REPRISAL

Negroes of the southern section of the city, who protested vainly when a colored policeman was removed from South street at the request of the South Street Business Men's Association, have about decided to take a new tack to secure the return of the policeman. At a meeting held last night at Wesley African Methodist Episcopal Church, 15th and Lombard streets, a plan for establishing co-operative stores for negroes only was advocated.

Harry Phillips, a student of sociology, told the negroes how they might prosper as a race through co-operative stores, such as are in vogue in certain sections of England.

Methodism and The Peace Problem of the South

By The Rev. Alexander Priestly Camphor, D D Fraternal Delegate of the Methodist Episcopal Church, to the General Conference of the African Methodist Episcopal Church Since elected Missionary Bishop of Africa

South-western Christian Advocate 6/27/16

Mr. President, Fathers and Brethren:

The Methodist Episcopal Church, representing all nations and tongues and peoples and every civilized country on the face of the globe, salutes you. They of North America, of South America, of Europe, of Asia, of Africa and the isles of the sea salute you. They of your own kith and kin, bone of your bone and flesh of your flesh, of the Methodist Episcopal Church, salute you. We share with you the common, earnest hope for the social and spiritual redemption of the world.

I esteem it a high privilege to bear in person the affectionate greetings and Christian salutations of the Methodist Episcopal Church to the brotherly fellowship of the African Methodist Episcopal Church. Because of the basic principle that underlies our common humanity, the unity of our fellowship through the redemption in Jesus Christ, the identity of our purpose to exalt and glorify Him in the earth, and our common faith in the universality of Christ's ultimate lordship, it were most fitting that there should be established these exchanges of courtesies between us for our mutual benefit and inspiration. Extended as they are in this manner, through the medium of personality, when the living voice, the throbbing heart and sentient soul are all in evidence, we may all the more adequately convey and interpret the interest and Christian affection each entertains for the other.

* * *

We desire that you interpret our coming to you in person as a distinct assurance of our sincere and abiding interest in the progress of your great Church, and the wishes we cherish for your increasing prosperity. Your past has been eventful and illustrious. May your future be no less so, growing and brightening with the advancing years.

I congratulate you upon the one hundredth milestone of your existence as a Church. Your place in the federated movements of Christendom is well established and honored by reason of your history, numbers and character of work. You have a history resplendent with thrilling events. Your moral and spiritual achievements are a worthy and permanent contribution to the general progress of the Christian Church. Your emphasis upon race initiative and race assertiveness has been of outstanding value to Negroes everywhere, and has helped to clear the atmosphere of doubt and aspersions upon racial integrity and capacity; your large opportunity and responsibility for the well-being and reputation of the race; your priority as a Church under the control of Negroes; your accumulations in property, church, school and otherwise; your handling of finance; your executive efficiency in the administration and supervision of affairs, temporal and spiritual; your aggressive type of leadership; your success in building and maintaining institutions of learning; the steady and normal growth of your work, both at home and abroad, —in short, the splendid reputation you have sustained as a well organized and live Church —all this ranks you high up in the estimation of the public mind, and is a determinant quantity in the solution of the race problem.

* * *

Personally, I feel indebted to African Methodism. I can never forget how those early serial letters of Bishop Turner on his first trip to Africa, written for your African Methodist Review, stirred my soul, and gave me an awakened appreciation for Africa and the African, which were not without fruitage. On my first furlough from that continent in 1909, I paid my respects to Bishop Turner at his residence [illegible] He did not know me, but when I [illegible] arned missionary [illegible] eces-

[illegible] y, [illegible] ould [illegible] than a [illegible] d fetterless [illegible] skill in splittin[illegible] us, and Churches [illegible] ay before the Grea[illegible] ead of the Church, without covering his face the real reason why the Methodists in th[illegible] United States do not form one communion?"

This interrogatory touches the very heart o[illegible] the question. No valid reason in support of Methodist divisions as they exist can be found that does not conflict with New Testament standard[illegible] The ideal is a union that is inclusive r[illegible] exclusive—a union based upon [illegible] found alone in Jesus [illegible] t this inclusive union [illegible] ay not come until [illegible] ial and social evo- [illegible] re are forces tend- [illegible] God forbid that [illegible] thing sh[illegible] done to retard or hinder its consummation.

* * *

The history of efforts at union among Negro Methodists covers a period of 20 years. While organic union is yet to be realized, much has been accomplished in the steps toward union as results of these efforts. The Methodist Episcopal Church is interested in this movement. It appointed, through its General Conference, a Commission on Federation in 1908, the first of its kind in all of its history. This commission has been continued and enlarged, and it has not been disappointed in responses and result [illegible]

[illegible] Eng- [illegible] century. It [illegible] ritual verities and [illegible] protest against formal- [illegible] stinctions, it placed within the [illegible] y ne, regardless of rank or station, f[illegible] om [illegible] individual action and immediate experience of the largest spiritual benefits. This experience was possible to all, and all who entered therein were constituted a Christian brotherhood, a mystic company. It correlated with the collective experience of

Racial Consciousness — 1916

mankind, relating Methodism to every interest and condition of man. Thus Methodism was both spiritual and social, individual and collective, religious and missionary in spirit: it was democratic in sympathy and aim. The consciousness and assurance of an intimate relation with God—a relation which made the Divine Fatherhood an inspiring element, had human brotherhood for its corresponding idea in the social order.

Its Social Aspect

As a social movement Methodism was pronounced. It emphasized the social factor for religious ends. In this, Methodism is essentially democratic. It made its appeal to all classes and conditions in society—to the ignorant and humble colliers as well as to the exclusive and cultured circles of Oxford; to people of wealth and exalted station and to those of menial tasks and of no reputation; to dwellers of the country districts and to those of the cities; to Anglo-Saxon, Indian, African; to English-born and alien—all found a response in Methodism—a unifying bond; an answer to their needs; an outlet for their energies, and a solution for their problems.

Wesley a Pioneer of Social Reform

The problems of the social order in Wesley's day were pressing and momentous. The social situation was appalling. It presented a dark picture of social wrongs and evils. While Wesley formulated no great scheme for the reorganization of society, he was by no means a laggard in social reform. Such was his advocacy of social enterprises that he made for himself a permanent place in history as a pioneer of social reform. The welfare of society was of intense interest to him. He held pronounced views for social uplift and betterment, his ideas of man in his relation to God, and man in his relation to man; his doctrine of salvation, his ethical passion and his principles of social righteousness did not fail in their humanizing and redemptive work as applied to the needs of society for his day, and for all time, for that matter.

Resulting from Wesley's social propaganda there developed a gradual growth of humanitarian ideals which permeated and improved every strata of society. The influence of these ideals in the evolution of society comes down to us to-day, making for a better social and political order. Nor was Wesley's remedy for these disorders mere generalities. His was a practical, definite and zealous philanthropy. He was no theorizing dreamer, but a Christian statesman of a high order, with a program as pervasive as the needs of mankind, and a purpose far-seeing and exalted.

Abundant were the instances of social service in this formative period of Methodism. These extended along diverse lines of work, viz., prison reform, charities, labor, homes, schools, orphanages, medical dispensaries and plans for meeting the needs of the unemployed, and alleviating the necessities of the poor sick and infirm. The attitude of Methodism toward the liquor traffic and slavery, two of the great social wrongs of that day, was one of uncompromising opposition. Slavery it declared to be the sum of all villainies.

Mr. Wesley's program in character and variety presented a striking likeness to that of our day. Wherever folks of whatever class condition were victims of vicious abnormal living conditions; sufferers from economic or political wrongs, subject of industrial or commercial exploitation—wherever humanity groaned under the burden of social injustice or civic maladies, human rights denied them, or equality of opportunity withheld from them,—in other words, wherever the law of love was weak or inoperative in the realm of human affairs,—to those unfortunate peoples and the conditions which surrounded them, Methodism was the unfailing remedy, allying itself to that situation in order that Christianity might do perfect work in its social aspects and ideals as well as in the realm of the spiritual. That Methodism successfully met the difficulties of the situation, the social reformation of England attests; and that to all men regardless of rank or station, clime or country, race or lineage, it emphasized their social, moral and spiritual possibilities, the immediate and remote results of Methodism in relation to the masses and their problem abundantly testify. That such is the record of Methodism is a matter of history, a record for which all who share this common heritage have reasons to be proud.

Methodism and the Negro

Mr. Wesley's diary furnishes us data revealing the first contact of Methodism with members of the Negro race. The reference, under date of November 29th, 1758, one hundred and fifty years ago, is as follows:

"I rode to Wandsworth and baptized two Negroes belonging to Mr. Gilbert, a gentleman late from Antigua. One of these is deeply convinced of sin; the other is rejoicing in God her Saviour, and is the first African Christian I have known. But shall not God, in His own time, have these heathen also for His inheritance?"

Subsequent events have emphatically answered the question of Mr. Wesley in the affirmative. In 1766, eight years later, in the home of Phillip Embury, in New York City, when the first American Methodist congregation, no larger than five, assembled, one of the number was of the Negro race. Fifty years later Methodism enrolled 214,235 communicants. Of this number 171,331 were white and 42,804 were of African descent.

Since these early and humble beginnings to the present Negro Methodists in the several denominations have grown from one and two respectively to two million strong, and from a status of chattel to that of citizenship, of individual and political responsibility. Thus through a vast stretch of years, in bondage and in freedom, in storm and stress, Methodism has never lost her deep and vital grip on the Negro race. There is that in the character of the race and in Methodism that find common and congenial ground, that meets a reciprocal and hearty response as we sing,

We are the sons of Wesley,
We are the sons of God.

The Race Problem—What It Is

There are many race questions in the United States, but because of the peculiar importance of the Negro question, it is known as the race problem. It is the conflict growing out of the difference between the status of the Negro as established by the Federal Constitution and that status as determined by public sentiment. The former guarantees to him the enjoyment of full political rights and opportunities as a citizen, but the latter imposes a limit upon those rights and debars him from the full enjoyment of the same. His written and legal status on the basis of humanity and capacity for citizenship, and his unwritten status, principally on the ground of his color and race, are thus at variance. Stated otherwise, the Negro, although a citizen by constitutional enactment, in a democracy where equality of opportunity, politically, legally and otherwise, is the privilege of all, because he belongs to a different race, recognizable by color, his social or political status is nominal only. The white race, backed by public sentiment, assumes the responsibility by denying this right, thus stultifying their own fundamental law, on the ground of protecting their social heritage and race group. The methods of so doing are deemed justifiable, although a manifestly unreasoning race prejudice seems the principal motive of action. It is this difference and inconsistency and the issues arising therefrom that make the problem. By its solution, we mean the social, economic and poiltical adjustment of this difference. The problem is large and many sided and involves many elements. It is called in common parlance the race problem. In a narrow sense, this is true; but in a larger and deeper sense it is a human problem, and involves all that the term implies. Races may differ in matters of civilization, achievement and government, but on the basis of humanity they are on equal footing, for all men are human and share in those primal human elements common to the race of mankind. The race problem in its deepest aspect is such. It springs from those deep and hidden sources of our human nature, and is intensified by our complex life conditions. Because it is a human problem, it has to do with human instincts and impulses, love and hate, ambition, prejudice, passion, idiosyncracies, sympathies and sentiments, mental attitudes and environment. This human nature, the permanent, familiar, yet inscrutable element, in society is to be reckoned with in this problem. Until this is more humanized, more improved by education and religion in the largest sense—even mastered—the race problem, like all human abnormalities in the social order, will not be an easy matter of solution. It is at this point the Church is to do its renewing and redeeming work in the individual soul—to that soul in his associational life.

Mob violence, which shows itself in lynchings, burnings and horrible crimes of various descriptions, where race is embittered against race, white against black and black against white, when traced to their source, reveal a disordered, diseased and abnormal human nature—a human nature gone wrong and easily wrought up to the pitch of frenzy and madness. And this human nature is not more confined to certain sectional boundaries than is physical contagion when once it begins to spread. It behaves about the same everywhere, north, south, east and west and throughout the wi[rld]

(See next card)

Racial Consciousness—1916

From foregoing Card
"Methodism, etc"
Southwestern Christian Advocate
6/22/16

world. The difference, if any, is slight. The problem is likewise fundamentally social in that the difficulties grow out of social groups taken as a whole, and as these groups interact in their associational life. Again the problem is economic. In a letter from Dr. John [illegible] Mecklin, the author of "Democracy and Race Friction," in reply to my criticism on his book, he said—"You have rightly conceived the final decision of the book when you say, as the process of assimilation continues, the economically unfit will disappear and justice will be even-handed." His letter continues thus: "This conclusion, of course, is opposed by the race-conscious Southerner and by the uncritical humanitarian of the North; there is, however, no other possible solution of the problem under democratic institutions. I say this as a Southerner who has lived twenty years of his life in Mississippi. I wrote the book to present both sections the plain unarnished facts as I was able to grasp them; it is high time that both sentiment and passion cease to determine our thinking upon this most important question."

What I wish specially to call attention to is the "economically unfit" in relation to the problem. One of the best authorities on social problems states that while economics does not determine social conditions it greatly affects them. It is a fundamental product of our human collective life.

The Southern point of view of Negro elevation is from the standpoint of economics. This is the South's approach to the solution of the problem. The view is correct and practical when we consider the South's history, its immediate need of economic efficiency in relation to its past and future, together with that of the Negro.

Edgar Gardener Murphy, in the "Basis of Ascendency," says: "The Negro masses need the schools, but they need even more profoundly that sort of education, that form of unconscious training, which is found in the quickening of the fundamental economic motives—in the renewal of hope, the arousal of elementary ambitions, the stimulation of those industrial tendencies (such as economy, tenacity, frugality) which spring from a larger sense of security, from a more general confidence in the average rewards of industry and opportunity. So to touch them, and so to use them in the larger policy of our affairs is to increase both their power to produce and their power to purchase, and is to add increasingly to the forces which must contribute to the common development of the South."

As I study conditions in the South, I know of no better way for the masses of the race to secure themselves against elimination in the increasingly industrial civilization of the South than by entering into this wide-open door of economics. It is now the greatest racial opportunity before the Negro, and promises better life conditions for him and the South. The situation and its issues lie to a great extent in the hands of the Negro himself.

* * *

A Lesson From the Sphinx Of Egypt

Fo a long time the colossal Sphinx of Egypt was an unsolvable riddle, about which serious men of former ages gave much anxious and absorbing thought, but today, with the awakening of the African continent, that enigma solves, and the problems of the African, as ancient, as numerous and difficult as they were, are now finding their solution in the gradual development of the new Africa.

The analogy holds with reference to the race problem in the South, and with the entire nation as well. While it presents many difficulties, yet these are not of a kind that will not and cannot yield in process of time to proper and adequate treatment. But the final solution of the problem on the categorical order of a problem in mathematics may never be realized. The nature of the problem makes this so.

The South's Great Problem

The Atlanta Georgian, one of the leading dailies of the South, in an editorial on the magnitude of this question, said that "the race problem in the South is the South's greatest problem." Viewed from whatever angle, it is a great problem, and in a special sense it is the South's problem. This conception is growing. In his address to the University Commission, composed of the representatives of eleven Southern universities, President Wilson intimated that the Negro problem, which is the specific object of the Commission, must, in the long run, largely be solved by the South itself. Because the South constitutes the environment of the largest number of the race in the United States and offers the largest industrial opportunity, its obligation is therefore the greatest.

* * *

A Change of Attitude

Today, the most helpful sign in the South for the Negro is the change of attitude toward this question, and readjustment to the new conception of the problem. With this change of attitude has come a new and increased interest in the study of this problem and an awakened sense of obligation for the establishment of proper racial relations and adjustments. Formerly the Negro was looked upon with suspicion and distrust. He was the despair of the South—was regarded as an excrescence upon its civilization, but this view is gradually giving way to a more rational and humane view. The present attitude marks a new era in the South's history. The old aristocratic South, with its racial bitterness and apathy, its rigid exclusiveness of the Negro, is becoming more democratic in spirit. Results of this are seen in the growth of inter-racial co-operation for economic and civic betterment; social and moral freedom for the Negro instead of a condition of permanent serfdom.

The South mobilizing for social service is the slogan of the new South. It is the spirit of this attitude that is recognizing the Negro in terms of humanity—is giving better and larger outlook to the social situation and is disposed to accede to him the individual right to aspire to the limit of his possibilities. With a constructive program these worthier ends are moe and more materializing for the well-being of the Negro race and for the entire South as well.

This change of attitude is represented by the best people in the South. They are not in the majority, but are an influential minority, whose members are daily increasing. They are among the most enlightened, high-minded and chivalrous white people of the country. As exponents of a great and worthy cause victory is assured, because founded on principles of justice and right. There is of course a less progressive element who are in the majority. They are advocates of a policy of racial repression, at once out of harmony with the spirit of Christianity and democracy. With them the status of peasantry is all the Negro may hope for, if the races are to live together in peace. This sentiment is, of course, prompted by a blinded race prejudice. Fifty years of progress of the colored race has demonstrated conclusively that races like individuals decide their own status by improvement. It is not fixed either by fate or by the unjust legislation of a dominant race. If fixed it will not stay for any

period of time.

* * *

The Social Awakening

The social awakening is largely responsible for this change of attitude and these more humane sentiments. It is a hopeful sign that in these modern days the emphasis is shifting from the individual as the center of gravity to the individual in relation to his fellows—the individual in relation to the social whole. We are realizing with the great Apostle that "none liveth to himself, and no man dieth to himself." We are our brother's keeper socially and religiously. This implies respect for and interest in the welfare and rights of others, of whatever race, condition or environment. This indentity of interest, this social oneness cannot fail to awaken the spirit of co-operation for common ends, and stimulate the sense of fellowship and political responsibility. Into this common fellowship the Negro as a man and citizen necessarily shares on the basis of individual and social fitness the common heritage of mankind.

Thus the problem is in process of solution by the new and increasing spirit of the South in recognizing its duty to the Negro; by providing more adequate means for his uplift and betterment and by a constructive plan of education and co-operation in all things that make for social and economic improvement.

* * *

The contribution of the North to the solution of this problem through the several denominations and philanthropic agencies at work in the South has meant much to this new awakening. Foremost among these agencies is the Freedman's Aid Society of the Methodist Episcopal Church in fostering and maintaining 22 institutions of learning in the South. In 50 years 200,000 young people of the Negro race have received broader and higher outlook from its Christian teachers. These have, in turn, touched others in every walk of life, and their contact has made better manhood and citizenship, and hence a better Church and country. Your work, our work, and others are virtually accomplishing this transformation.

Methodism has ever recognized its social responsibility, not only in principles of religious teaching, but in its concrete examples of daily life. To this whole question Methodism relates itself vitally.

The race problem, which is a phase of the great social problem, is in process of solution by the civilizing and Christianizing forces which Methodism, through established agencies in the Church, is an effective instrument. The traditions, genius, temper and dynamics of Methodism make it a powerful solvent to social and spiritual ills.

With more time and more of the scattered forces of Methodism concentrated on this great problem, its solution must follow as the day the night.

But no single organization of race today, however strong, is equal to the mighty and bewildering task before us. The forces of the world are manifold and tremendous. The spirit of the times demands unification of effort and concentration of energy. Divided, we weaken and fail; united, we stand and conquer.

Brethren, I rejoice in the unique and heroic way in which you have related yourself to this whole question, and the providential way by which you have been guided. God Almighty make you and us get greater powers for the social and spiritual redemption not only o fthe Negro, in all of his problems, but of America and the world.